

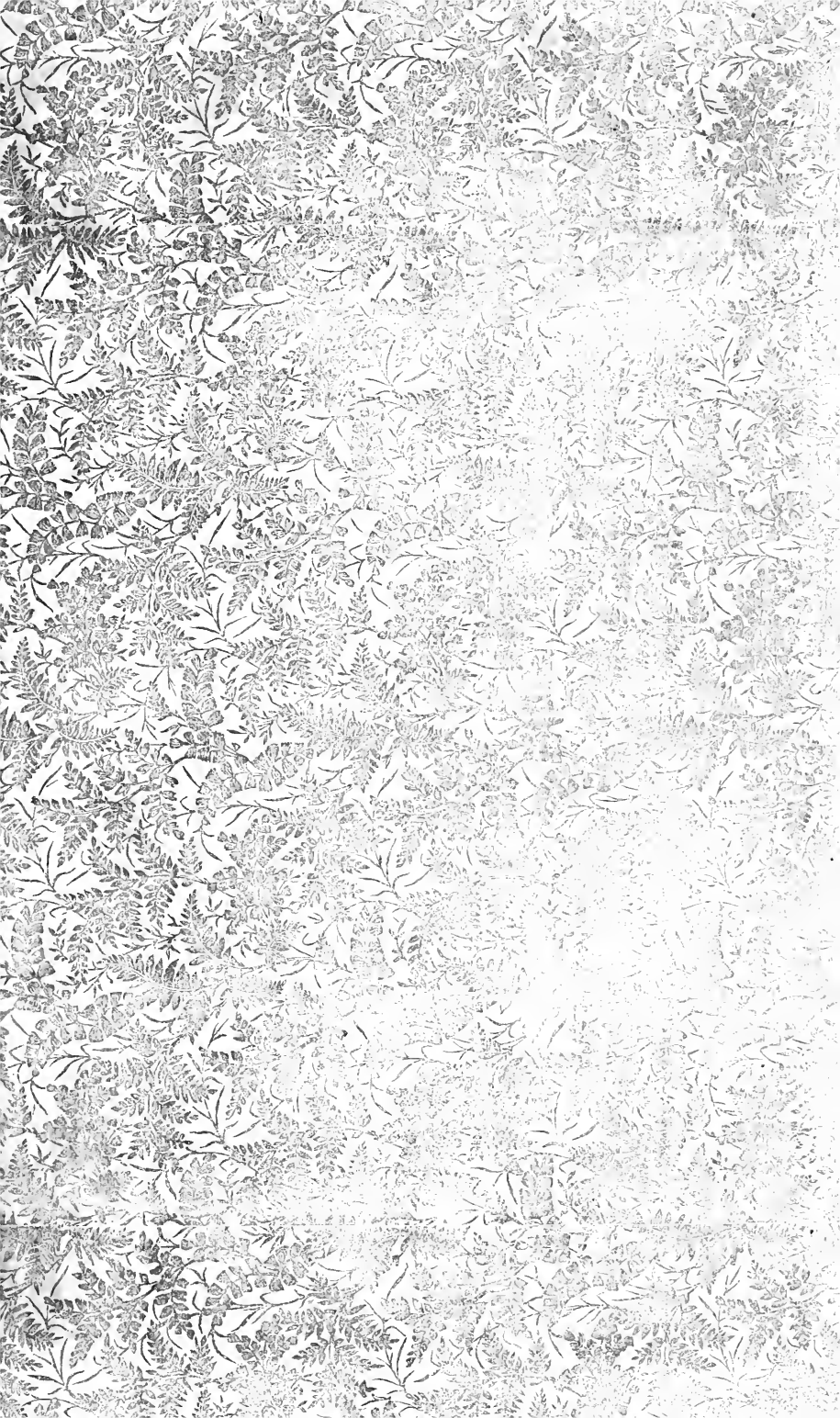
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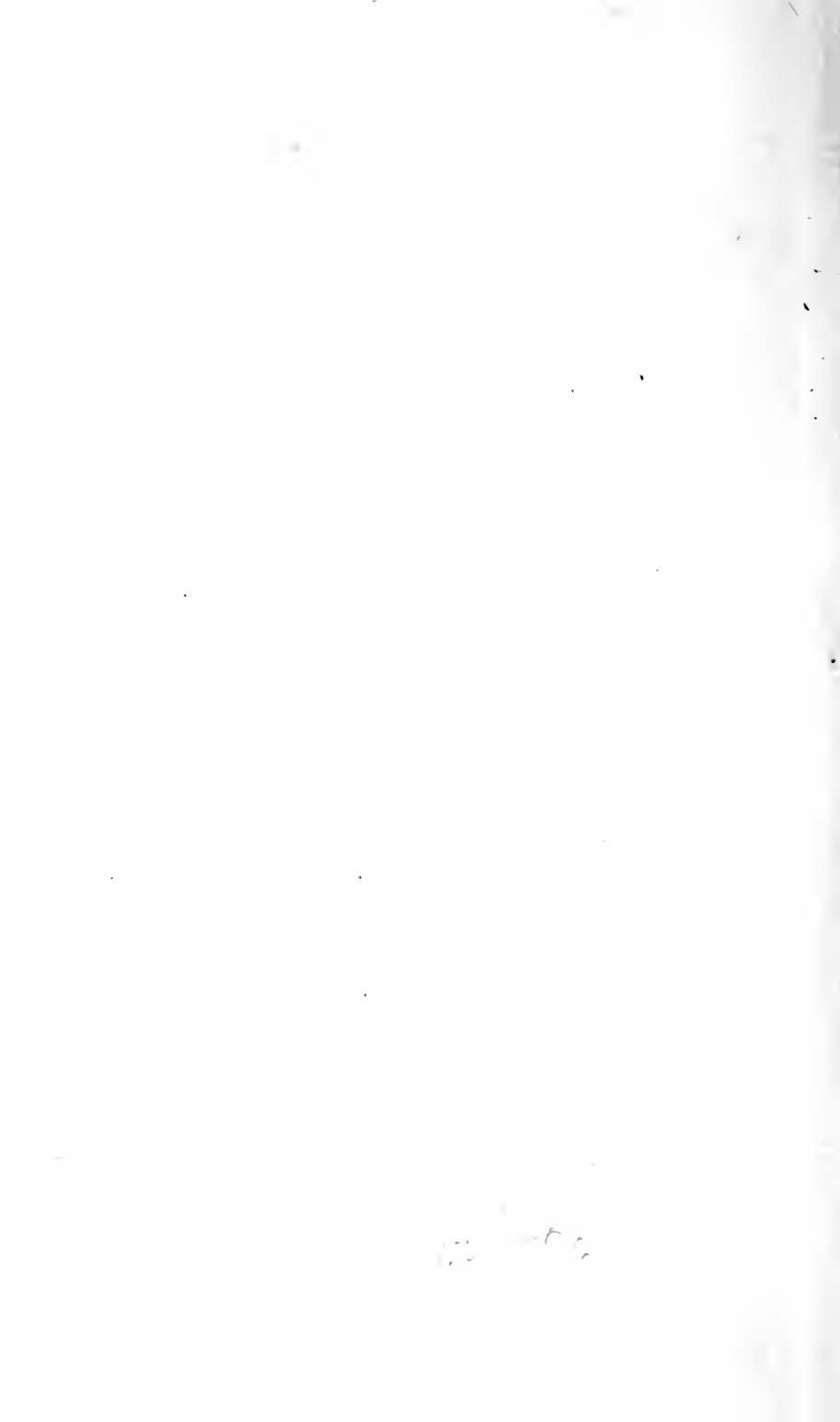


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SOCIAL PROBLEMS.

WORKS BY J. TURNBULL THOMSON.

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- SOME GLIMPSSES INTO LIFE IN THE FAR EAST. Richardson & Co., 23, Cornhill, London. 1864.
- SEQUEL TO GLIMPSSES INTO LIFE IN THE FAR EAST. Richardson & Co., 23, Cornhill, London. 1865.
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SOCIAL PROBLEMS:

AN INQUIRY INTO THE LAW OF INFLUENCES.

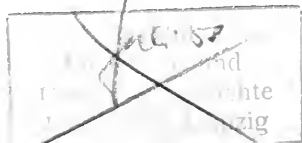
BY

J. TURNBULL THOMSON,

Of Lennel, Southland, N.Z., 1878.

“That thought is bounty’s foe
Being free itself, it thinks all others so.”
Shakspear.

LONDON:
C. KEGAN PAUL & Co., 1, PATERNOSTER SQUARE.
1878.





TO

ALEXANDER CHRISTIE THOMSON, ESQUIRE,

OF GRUELDYKES, BERWICKSHIRE, N.B.,

THIS VOLUME IS DEDICATED

BY HIS AFFECTIONATE BROTHER,

The Author.



P R E F A C E.

IN the duty we have imposed on ourselves we are confined to the relative. Hence, while we have quoted the sentiments and dogmas of secular and religious systems, it is not to be understood that we support and concur in them wholly, or even partially. Our object in quoting the principles of systems has been to show where they agree and where they differ. It has been difficult to do this fairly in all cases, but it has been our endeavour to succeed in it. Our study has thus been to follow out the laws which govern the movements of society in its social interests in as far as they are affected by these agreements and differences.

The theme is vast, and the work of one person on such a theme necessarily can only be very limited and imperfect.

We observe that a scientific man of high eminence* has enunciated that he has not yet been able to reconcile the teachings of science with one of the radical doctrines of Christianity. This implies that it has been his wish to do so; but this momentous labour is not ours. Yet with all humility we submit that our effort is useful. While we do not essay in secular or religious matters to make the diameters and asymptotes of the living hyperbola conform, we weigh their differences, and by this means found our arguments and solve our problems.

In our procedure we undergo the danger of being accused of affectation, having quoted so freely from certain elementary

* Tyndall.

mathematical rules; but the clearness of illustration thus attained affords sufficient apology for having done so. We quite allow that moral effects cannot be calculated, because the causes cannot be accurately given. But it is the habit of men daily to calculate them notwithstanding, and in our essays we hope to show good reasons for following such an example.

Hence, by acceptance we may estimate causes and indicate effects in figures by weight or measurement—in bearings by the angles of divergence. This assumption has been the basis of our speculations; and if the reader have patience to follow us, he will see whither these have carried us—in many cases against our will.

The world may be broadly divided into two conditions of mind—one of imparting or giving, the other of reception; and into two schools of thought—one of dogma, and the other of inquiry. And this applies equally to the philosopher and the theologian. The respective doctrines acceptable to each or any of these are the resultants of the components attached to individual or collective positions. The opposite minds or schools feed on each other, as the blood of the veins in the human body does on the blood of the arteries.

We have endeavoured in these essays, so far as possible, to candidly follow out the ramifications and movements called into existence, weighing as it were the opposite tendencies so as to detect law—rigidly or mathematically. This mode of treating what has always been an absorbing subject we believe to be new, and some of our conclusions we believe also to be new. When we have borrowed unusual facts, we have given our authorities; and if we have enunciated that which has already been anticipated, then we have independently arrived at the same judgment as others before us.

In order to illustrate how ultimate doctrines are governed by their bases, we refer to one or two of the resultants of a distinguished living moral philosopher: * his basis being the

* Herbert Spencer.

perfection of reason, ours the mean between reason and faith. For instance, he says: "*Every man has freedom to do all he wills, provided he infringes not the equal freedom of any other man.*" Our argument leads us to the conclusion that this is impossible, and supports the doctrine of "*unequal liberty,*" or "*freedom in ratio*" (65). Again, he says: "*Given a race of beings having like claims to pursue the objects of their desires—given a world adapted to the gratification of these desires, etc.*" "*Equity therefore does not permit property in land.*" Here his doctrine differs from ours by difference of basis; his basis being "*equal freedom,*" ours "*freedom in ratio.*" Our conclusion on this subject is, "*that state proprietorship is a fiction, and a nation of leaseholders impossible*" (101). Again, under what we have been led to consider as impossible conditions, he says: "*In married life the struggle will not be, which shall gain the mastery; but, which shall give way.*" We guess from this that the amiable philosopher is a bachelor, and commend him for the *reason* (we shall not call it *faith*) that is in him; but we can hear a hundred tongues of the experienced crying out "Ah! vain hope!" From the above basis he adduces the following doctrine: "*The opinions of wives would be those of their husbands!! giving each male elector two votes instead of one.*" We, on the contrary, from our basis would say: "*giving each woman two votes instead of none.*" But our mathematical conclusion is, "*that the external world is man's field, the internal woman's field, and trespass on either side is an undue and unnatural interference with the organization of the faculties, and is therefore hurtful to woman as well as to her companion on this earth*" (183). Again, he goes on thus: "*Concerning the extension of the law of equal freedom to children, we must therefore say that equity commands it and that expediency recommends it.*" The doctrine we have arrived at is, the "*law of universal variation,*" where we see "*the principle at work between the old and the young most broadly. It is in youth that humanity is most receptive and pliable, hence the*

power of matured knowledge conveyed to youth ;” and the parallelogram of forces illustrates the law of subordination “in the master drawing out or educating his disciple” (45). Again, he says : “Of the clergy, who, on the other hand, commonly advocate a State Church as being needful for the upholding of religion, it may be said that by doing this they condemn their own case, pass sentence on their creed as worthless, and bring themselves in guilty of hypocrisy. What ! will they allow this faith which they value so highly to die a natural death if they are not paid for propagating it ?” Paid or not paid, the doctrine which we have arrived at is—that as with capital (158) and friendship (215), in the social world—sanctity (526) and faith (592), in religion are under the same law. They have their cones of eminence, and just as the secularist has his field and functions, so have the priesthood theirs. There must be church and priest for the people in some shape or another. To banish these is chimerical, a wild scheme of the utopian or the sceptic (569).

Again, he says : “*But if we are not yet capable of entirely fulfilling the perfect law, and if our inability,*” etc. This, we say, implies a capability of perfection which is contrary to the conclusion to which our closely followed argument has led us, which is, “*that perfection may be conceived of self,*” but “*this need not be concurred in by others,*” nor “*can perfection be attributed by one individual to another*” without the above qualification. “*So no man can call himself perfect when speaking to another man*” (42).

We contrast our own conclusions with those of a thoughtful writer, and in so doing self-respect demands the most courteous bearing on our part.

Referring now to men of very extreme views, we will cite an eminent writer,* one of whose moral doctrines is that mental agreement is of higher and more sacred import than matrimonial obligations as generally understood. Thus, if Mrs. A

* J. S. Mill.

had no mental affinities to Mr. A, but had strong affinities to Mr. B, Mrs. A was justified in giving her sole sympathies, and most of her company, to B rather than to A. In the moral philosopher this is electrifying, it is as imposing as a frigid snowy peak looming over a low warm valley. Again, in very extreme theologians, whether of the mammal or graptolite type, if we do not find doctrine, we find practice in ratio—instances cropping up between London and New York, thence to California, to Melbourne and back to London again, whose eccentricities are as rousing as the hot sands on the borders of the Dead Sea. In one phase we detect the unhealthy workings of unadulterated cold reason; in the other we detect spurious pietism abandoning itself to unrestrained feeling. Now, the doctrine to which our basis and argument have led us is “*that circulation of good offices is under the law of restraint*” (78), whether this be in the social or the moral world. So the obverse of this is, that circulation of bad offices is under unrestrained license. Thus we are led to conclude that the power of restraint is the essence of good morals and true religion.

THE AUTHOR.

OTAGO, NEW ZEALAND,
3rd September, 1874.

P.S.—We have little to add to the above preface, and it is only proper to explain that circumstances have prevented publication of the work till now. One advantage from delay, however, is attained, viz. that the proofs have had the author’s personal correction in this country.

Fault has been found by a kind friend that we have mixed up much religion with secular matters. Religion, he alleges, is never mooted in polite society. This may be so; but notwithstanding the usage of society, we submit that man is a

religious being ; it is true, wonderfully diverse (or perverse, as some say) in his acceptation of religion, though none escape its power try they ever so hard. Hence religion is a radical portion of our theme, and therefore could not be avoided.

J. T. T.

BAMBOROUGH, NORTHUMBERLAND,
12th February, 1878.

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SOCIAL PROBLEMS.

CHAPTER I.

FIRST PRINCIPLES.

1. THE first and simplest geometrical object which has to be defined is a point; this mathematicians do by stating that it has position but no magnitude. This definition no doubt is the best that can be given, yet there is something unsatisfactory about it, which prevents our complete conception of what a point is. We are thus at the commencement of our inquiry in pure reason landed in a dilemma, a point according to mathematicians having an actuality about it and yet no actuality; for they tell us it has actual position but no actual magnitude. How then can we accept a point if it have no magnitude? for no magnitude is nothingness, or nothing; how can we grasp nothing? Yet that nothing, they say, has position which is real: then its other characteristic, which they define by the expression no magnitude, cannot be real, but only ideal. Thus a point, the first and simplest of objects, when called into existence has two phases, viz., the real and intangible, the actual and invisible, the relative and the abstract, the practical and the theoretical, the subjective and the imaginative, the objective and the idealized, the material and ethereal, the solid and the void, the ponderable and imponderable, the bodily and mental, the fleshly and spiritual; a subject for reason and a subject for faith; no acceptance by reason alone, no acceptance by faith alone, but definition by both only.

2. The second geometrical object which has to be defined is a line; which mathematicians do by saying that it has length but

no breadth. A line exists then under the same conditions as a point, and subject to the same principles.

3. A sphere is another geometrical object, solid or void, issuing out of the two foregoing; that is, it is described by a given straight line radiating in all directions from a given point. It is also that form which comes closest to a point, or in other words, to that which has no magnitude—that which is infinitely small. Thus, let the radiating line that describes a sphere round a point be all but infinitely short, the sphere itself must be all but infinitely small. This cannot be said of the cube, the octahedron, the oval, or any other solid or void object; as the lines radiating from their centres to their surfaces have unequal lengths, so their all but infinite shortness in different parts must be less or more, and as the less can only be as short as the radii of a sphere, the more will make the figure greater than the latter. Again, on the contrary, a sphere is that form which comes closest to the universe, or in other words, to all magnitude, or that which is infinitely great; this because it has a greater capacity than any other figure within equal surfaces. In other words, for the converse reason given in the case of a point, viz., that the lines radiating to their surfaces from the centre of other forms than that of the sphere being of unequal lengths, so their all but infinite longness in different parts must be more or less, and as the more can only be as long as the radii of a sphere, the less will make the figures smaller than the latter.

4. Thus that form, a sphere, described by the two primary and simple geometrical objects, approaches nearest to the two inconceivables, viz. a point and the universe. The conceivable must then be between these. And what is the conceivable? Existences which can be comprehended, consciousness of self's existence, of the world, and objects in the firmament. These we grasp so far by reason; but in regard to within or beyond, acceptance is already forced on us by faith, which we term belief. Without consciousness of self none of these, to self, would exist; and were there nothing but self in the universe, self would be the centre thereof, its radiations projecting out towards infinite space. Thus, under such circumstances, self would be

the universe and the universe would be self. But it is not so with consciousness of self. Self soon finds out that the world has a sun and a moon contemporary with its existence ; so also self finds out that other selfs, greater and smaller, revolve round one's own self, whose influences are as apparent on their said self as that of the sun's and moon's on the world. Our inquiry then is, are those influences under law or not ? If under law, what are the rules ?

5. It is evident that a being with self-consciousness cannot be within a point, which has been shown to be illimitably small, while the body of self occupies a tangible portion of space. Thus, as this is the case with self, so it must be with others,—one or all must be outside a point, and none can be within each other ; all must occupy different positions situated between a point and the universe. This is clearly the case also with bodies having no self-consciousness, and whose arrangements, and the laws of whose motions, naturally attract our first attention. We direct then our eyes to the firmament, and see the sun, moon, planets, and stars spangled over the heavens in a most irregular manner, and though to the naked eye the stars appear very numerous, yet they are illimitably increased by the aid of the telescope ; hence the fact arises to the mind that the universe is divided into the material and the ethereal. Of the relative proportions of one to the other, as a whole, we have indications by examining a part. The moon has a diameter of 2160 miles, while the diameter of its mean orbit is 474,000 miles ; thus the proportion of their respective spheres, one to the other, is as 1 to 10,650,000. So also that of the earth's is as 1 to 13,848,000,000,000. In the same manner the solid planets and the void sphere encompassed by their orbits may have their proportions calculated ; and in all cases it will be found that matter forms an almost infinitesimal portion of ethereal space. Look we again to that immense body the sun, whose bulk is 1,384,472 times greater than that of our own earth. Astronomers assert that he moves round his own orbit in ethereal space as do the planets and their satellites, and which orbit is relatively as large. Thus within the solar system to which our earth belongs we have

gigantesque proportions to ponder on, which pall the imagination long before it has resumed effort and proceeded on its way to pierce into the myriads of objects beyond, including solar systems, perchance, like our own.

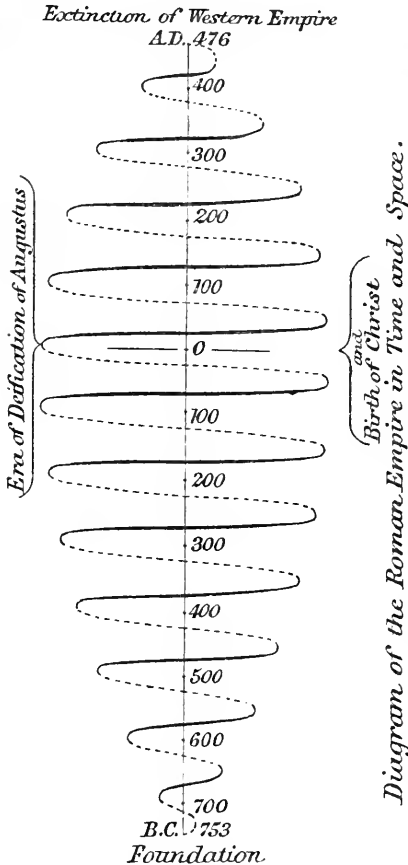
6. The material and ethereal components of the universe will thus be seen to exist in contrary conditions: the one having motion (for the fixed stars even have this), the other having no motion; the one having resistance, the other having no resistance; the one being impenetrable, the other penetrable; the one being ponderable, the other imponderable. These natures indicate the one to be solid the other void. And that this is so we argue from several facts which come to our apprehension by noting the following amongst other reasonings. We know that it is air that surrounds the surface of the globe in which we live, and we know its weight per square inch. Then by the air pump we can relieve objects almost entirely from its pressure; such as a guinea, nearly the heaviest of things, and a feather, nearly the lightest. Yet when no air is in or around them, they fall equally fast and together. Thus we see by a simple and small experiment, that where there is no air there is no resistance, and that this is the case in ethereal space we are led to perceive clearly by the teachings of astronomy. So rigidly true is the principle, that astronomers, knowing this and the laws by which the celestial bodies move, can calculate and determine their exact positions several years in advance, as may be noted in the Nautical Almanack, a work of easy reference and one of the wonders of the age. That matter, however attenuated, does not transfuse space, regularly or irregularly, we are also assured by the recurrence of planets to their nodes and the fixity of the sidereal year, as Herschel informs us; which would be the same a million of years hence as it is now.

7. That the whole are under unerring laws we are also assured by the results of the labours of astronomers; and the first of these to which we may allude is the discovery of Newton, viz., every particle of matter in the universe attracts, or is attracted by, every other particle with a force directly proportioned to the mass of the attracting particle,

and inversely to the square of the distance between them. Then we have the three laws of Kepler. First: The squares of the periodic times of any two planets are to each other in the same proportion as the cubes of their mean distances from the sun. Second: All planets describe ellipses about the sun. Third: That it is one and the same force, modified only by distance from the sun, which retains all planets in their orbits. Newton, again, demonstrated the possibility of any conic section whatever being described about the sun by a body revolving under the dominion of the law of gravitation; and from whose time it became a received truth that the motions of comets are regulated by the same general laws as those of planets. Again, the cause of perturbation of the motions of planets is demonstrated by the problem of three bodies where the intensity of the disturbing force is continually varying according to the relative situation of the disturbing and disturbed body with respect to the sun. Further, on the stability of the inclinations of the orbits of the planets Lagrange demonstrated that, "if the mass of every planet be multiplied by the square root of the axis major of its orbit, and the product by the square of the tangent of its inclination to a fixed plane, the sum of all these products will be constantly the same under the influence of their mutual attraction. Thus in the periodic movement, of which this is an example, in the nutation of the earth's axis, we find another law, viz., if one part of any system, connected either by material ties or by mutual attractions of its members, be continually maintained by any cause, whether inherent in the constitution of the system, or external to it in a state of regular periodic motion, that motion will be propagated throughout the whole system, and will give rise in every member of it, and in every part of each member, to periodic movements executed in equal periods with that to which they owe their origin, though not necessarily synchronous with them in their maxima and minima." One of the most remarkable effects of this law are the ocean oscillations or tides. Thus we see, out of primary principles, however simple, the most complex problems are evolved. Yet, however complex and intricate these may be, and however varied the conditions

of the movements which they illustrate, the truth of one is evidenced by the exactness of the other. All move by mathematical laws.

8. And whilst we consider space, we must also consider time; for there would be no space to self if self had no time to view



it. And at the outset of our consideration on time we find ourselves in the same dilemma as, by pure reason, we found ourselves in regard to space. Thus in time the first and simplest temporal object is a motamentum, which can only be defined by stating that it has denotation, but no presence. It thus has actuality as a point of space, but yet no actuality in time. So to express a motamentum we must have recourse to the real and the unreal. The second temporal object is a period, which is parallel to the line of geometry, having measure but no presence. Thus it exists under the same conditions as a motamentum, and with it marks time,—time past ever going, time future ever coming; but

which can only ideally be denoted by length and no presence.

9. Now, while lines may revolve round a point or points, increasing or diminishing, periods can only proceed direct from motamentum to motamentum, beginning in eternity, ending in eternity, yet forming no part of eternity; for the

half or any other division of eternity is still eternal. Thus space and time, as far as they can be perceived in reason by us, are relative only between the two inconceivables. Time flowing on direct continuously; the points in space revolving round the same in the helical curve. Thus we mark our days, years, and cycles on the axis of the universe, *i.e.* time. The axis of existence of empires and lives even of men—time. The events, interests, and objects of which revolve round it as shown in this diagram.

Thus time gives proportions and actuality to events; and that it has its influence in the movements of objects in the material universe, in mathematical ratio, we know by the teachings of astronomy. Thus all planets revolve in an ellipse, the central body, the sun, being in one of the foci. Hence, when in perihelion, the planet is closer to the central body than at any other part of its orbit; and when in aphelion, it is more distant than at any other part. Yet the heat and light received by the planets from the sun are the same in all parts of their orbits, owing to the law of angular velocity (which is marked by time) being in the inverse proportion of the square of the distances. So also, in the principle of mechanical inventions applied by man, weight raised or moved is in proportion to the time taken. Having briefly shown that inanimate things are moved by mathematical laws, we may now enter on the inquiry we have set before us: As to whether influences acting on the social and moral world of mankind are also regulated under corresponding laws?

CHAPTER II.

THE BEING MAN.

10. WE have had a comparative notion, though a very imperfect one, of the relation of material to ethereal, the moon's body occupying only $\frac{1}{10,650,000}$ th part of the sphere or ellipsoid in void space described by its orbit, the earth's body in the same manner only $\frac{1}{13,848,000,000,000}$ th; let us inquire what relation does the body of man bear to this world? It will be found to be almost infinitesimally small. Man's body is nearly the same specific gravity as water, weighing 168 lbs., so his capacity will equal 2.69 cubic feet, or 1.39 foot cube. Now, the diameter of the earth is 41,775,360 feet, that is, the diameter of the orbit which a man situated on the equator performs daily (a fact seldom appreciated). The relation of an animate being, man, to the inanimate sphere in which he exists, may thus be calculated, though it is almost inappreciable. If then the body of man bears such an infinitesimal proportion to this world, what proportion can it bear to his mind, which not only encompasses the world and ransacks every corner of it, but extends its scrutiny to and over the sun, which he weighs as it were in a balance, though it be more than a million times greater than the earth? Nor contented with this, his mind yet pierces to the stars, innumerable and immeasurable as they are, and tests their chemical composition. Here then at the outset we are landed by reason alone in an equal dilemma as with previous subjects. The body of man is measurable, his mind not to be measured; yet to know him,—to know both are essential. His body is as it were a point, all but infinitesimally small; whilst, on the contrary, an idea of his mind—a pencil of light—is as a straight line, all but infinitesimally long. With this mind of his he probes the universe in all directions. The sphere he describes by it embraces all but infinite space. Yet we have no measure of it, nor has it any substance disconnected from the

body. But as the living man exists between a point and the universe, so may we apply our reasoning faculties to inquire as to the laws which move him. Man then seems to be much in this state : the living man has two opposite conditions, which to disconnect is death ; a condition of flesh and a condition of mind or soul, one material the other ethereal ; the one representing the object of the sun, as it were, in his orbit, the other the imponderable and subtile influences—the rays of light—that proceed therefrom. But the sun, earth, and planets are inanimate. He is animate ; his mind and soul therefore subserve a purpose. The ethereal part of man then may be considered to be the power that acts inversely, radiating from him as a centre to all parts, and by the results of whose indications he is moved. And we ask again, Are these movements by law ?

But we have talked much of these mighty astronomical problems, which are comprehended alone by gifted and profound thinkers, such as Newton, Herschel, Kepler, La Place, and others. Beside such themes, the body of man with his moral and social nature appears pigmy and contemptible ; but this is comparatively only. Taking man as the standard of our thoughts, he will be found to be a most complex machine, whose every part when considered is wonderfully elaborate—a world within itself. Thus this life may be likened to an ellipsoid described by his orbit on the axis of life, whose figure would be somewhat akin to the diagram given of the Roman Empire in the preceding chapter. His actions would be represented by the points revolving round the axis, and their greatness or smallness by the lines connecting them. These would be coloured black or white in the record of memory or of history, as they had been bad or good. How wonderfully clear would such a diagram be ; how worthy of condemnation or approbation respectively. Some moralists say that man's ellipsoid of life is entirely black, few say it is entirely white ; but who can judge, one of the other ?

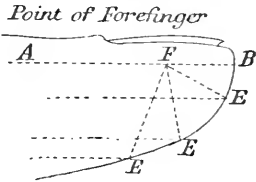
11. But the proportion of man's body is relative only. We have seen how infinitesimally small is its size as compared with the world in which he lives, yet how infinitesimally great is that body when compared with other beings or matter. Thus,

how infinitesimally great is his body compared with those beings, the animalcules found in water, thousands of which can be discovered by the microscope in one drop; or how infinitesimally great must the matter of his body be as compared with the atoms of matter floating in the air and emanating from a grain of musk. Thus man's body may be taken as the standard of the universe, the fulcrum on which the infinitely great and the infinitely small do balance themselves, the centre from which all other things, from himself, do immerge or emerge. He is propped up by 261 bones, weighing about 14 lbs., and which are moved by 436 muscles. He masticates his food by 32 teeth. He breathes 18 times a minute, inhaling more than 57 hogsheads of air a day. In twenty-four hours he passes 24 hogsheads of blood through his heart. In his breathing apparatus, or lungs, there are 174,000,000 holes or cells, and 7,000,000 pores penetrate his skin; the weight of the atmosphere that imperceptibly presses on him is 13 tons.

12. But while incomparably he is the centre of the universe, mathematically he is not so; for self cannot be within a point, and it is a point alone that can be a mathematical centre. Nor can any point be fixed as the centre within a man; for his various members while he has life are always shifting. Centre of gravity, no doubt, he has, but the motions of his arms, legs, and feet are for ever altering the adjustment of this. Suited to this condition of ever altering adjustment within him are certain organs, by which he communicates with the outward world. The organs are to the body what planets are to a solar system, ever revolving, sometimes acting in conjunction, sometimes in opposition; but in all cases moving under some rules, and affecting the body or bodies in their orbits in relative proportion. Let us now inquire what are the rules?

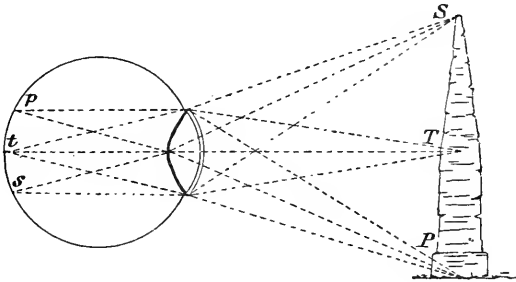
13. Take, for instance, the organs of the sense of touch. This faculty operates in all parts of the body, but most sensitively in the ends of the fingers—more especially of the fore-finger, which of all others in its under curve approaches that of the parabola, as shown in the diagram. And why should this be? Why should men instinctively use the fore and other fingers when they wish to exercise most delicately

scrutiny by touch? The reason is that this part of the body is formed on the mathematical principles of the parabola to subserve an end,—the end being to convey, in multiplied force, the act of touch to the nerves connecting the finger ends with the brain. This office is performed more perfectly by the parabola than by any other curve; for influences and forces produced by touch vibrating in the directions of the radii $F E$, that is, from the focus of the parabola to various parts of its curve, are reflected in lines parallel to the nervous fibres in the direction of $B A$, and so most readily and largely conveyed by them.



14. Again: in the organs of the sense of seeing, the eye being the perfection of optical instruments is necessarily constructed on exact mathematical principles.

Everything that is apparent to us must have its image on the retina in an inverted position, as shown in diagram. To effect this the rays from $S T P$ falling on the cornea, after passing through the pupil, lens, and humours, converge to as many points $p t s$. Now to clear sight their convergence on this part of the spheroid of the eye



is essential, hence the objects of this world are known to man only through a point, viz., that which we have shown before to be infinitely small but mathematically exact. When the rays do not converge at this point, the sight is dim. When from shortsightedness, the rays converge before arriving at the retina; if from longsightedness (the failing of old age), then they converge after passing it. These imperfections opticians remove by mathematically constructed instruments called lenses—

concave in the former, convex in the latter—by which the rays are deflected to the retina by their proper courses.

Next, we may mention the organ of sound in man,—a wonderful apparatus for producing the variety of notes necessary for his speech, his crying, and his singing. The apparatus consists of a chest for containing air, of the larynx at the top of the windpipe, and of the tubes of the mouth for creating the scale of notes, or for modifications. By this organ he can pitch his voice to any chord with surprising exactness; and by his ear he can distinguish between two sounds having only 4 to 5 vibrations of difference in the second, while these may vary from 60 to 2000 also per second. Now, as the notes depend on the number of vibrations in certain mathematically increasing ratio from bass to treble, it proves extraordinarily precise powers in the organs of the voice that the singer should be able to shorten the tube formed by his mouth to the exact high notes he wishes to produce, or to elongate it for the bass ones. Mathematicians having proved the physics of sound to be in accordance with certain fixed principles, so the instrument or organs of man which produce these sounds at will must also adhere to these principles. Cases need not be multiplied, but we may remark that hearing, smelling, tasting, etc., etc., may be shown to have equally delicate and rigorously accurate mechanism.

15. Thus the relation of man to the world exterior to himself, by his organization, it may be accepted, is based on mathematical principles, in the same manner as the relation of a planet with the system to which it belongs.

CHAPTER III.

STATICAL LAWS.

16. SEEING, then, that man has organs moved by mathematical law, through the force of which he communicates with the external world, our next question is, How is he affected, and in what manner? The internal self is the material part of man, outside of that is the universe; yet by his organization one is the reflex of the other, a unity though divided. Thus internal self existing and the universe existing are complements of each other; the whole making man bodily and mentally; the one being limited by the universe, the other limited by self, however infinitesimally large or small either may be. Internal self we know to be composed of flesh, bones, and blood. These are ponderable, with movements relative to each other. External self we know to be composed of the sun, moon, and stars, the world on which we stand, and all living creatures. These also are ponderable; but only to be apparent to self through the medium of space, or partially by touch. Now, we have alluded to some of the mathematical laws which move, disturb, or retain the various planets and their satellites in their courses. Are there unerring laws then likewise affecting man in relation to his fellow-men, or are there not? Is he the mere creature of unregulated tendencies, or does he, as a whole man, move by law, as we see his various organizations do?

17. First let us apply the test to man bodily. Then, as we have the arrangement of the universe given us, whose origin we cannot calculate, nor whose end we can foretell, so must we accept circumstances as they are, and find out on what conditions they proceed. Now, in the material world we are first recalled to Newton's law, viz., that masses attract each other inversely as the square of the distance between them. Reverting first to the sense of seeing, whose medium is light, we find it proved by mathematicians that light, under

another law of somewhat similar sound, diminishes in intensity according to the increase of the square of the distance. Thus, here is a law operating on the material or bodily part of man's nature. Next, in the sense of hearing, as sound radiates from a centre in the same manner as light does, so its influence will be under the same law. Again, in the sense of smelling, as odours, good or bad, from an object, *cæteris paribus*, radiate likewise, so will be the conditions. But in the case of the other two senses, viz., tasting and feeling, as these are acted on by contact, the conditions will be otherwise, yet under law. As tasting is by the surface contact, so its intensity will increase by the square of the surface of the object applied to the tongue; and this too is evidently the law of touch, by the finger or other part of the body,—*i.e.*, pungency and pressure being equal.

That similar laws affect man mentally, in equal ratio and in similar conditions, we are bound, after unbiassed consideration, to accept as true. For instance, take an infant whose mental faculties are not yet fully developed, and call time distance, for in mechanics the terms are convertible; we will thus see how its attraction to its mother is affected. Look at it and notice how it fondles to its mother's breast; to drag it away, you would seem to break its little heart. But separate it 1, 4, and 14 days respectively, and see how it behaves. After one day's separation its fondness will not have abated a jot, for the square of 1 is 1. After four days' separation its fondness will have visibly abated, for the square of 4 is 16, and after fourteen days' separation its attraction will have become so slight as to harrow the mother's feelings with chagrin, for the square of 14 is 196; in other words there would only be $\frac{1}{196}$ part of love to its mother remaining, and in fact it will all but have forgotten her. True, the figures are fanciful, but the comparative effect is actual, as parents may have noticed. Thus then in that holiest of ties—the tie of the child to its mother—there is a law which moves the bodies in their orbits of affection and love. Then let us see how man is attracted towards man when there is little time for thought or mental exertion. We have often learned that when a man has fallen overboard in a raging sea, that

another dashes after him to save his fellow, and it is sometimes the case that persons who cannot swim do so, overpowered by the sympathetic tendency. We have even seen a man who could not swim jump overboard after a lady's veil. Now, conceive that a man had fallen overboard and was first perceived at one yard's distance, at 100 yards' distance, and at 1000 yards' distance respectively, what would be the relative diminution of influence affecting others to leap after him? We say it would be as follows: at one yard's distance there would be no diminution of influence, for the square of 1 is 1; at 100 yards' the diminution would be equal to 10,000, and at 1000 yards' distance 1,000,000. Thus at a 1000 yards' distance, the influence or tendency to jump overboard and swim to the rescue would be almost nil, that is, $\frac{1}{1,000,000}$ th part of the first.

18. Then taking the converse, in hatred or inhumanity, repulsion diminishes as the square of the distance. Thus, take a drunkards' quarrel, in which one has struck the other and then been separated. Let us substitute time for distance, and we shall see the action of the same law by estimation. At one minute's interval, how intense the repulsion, as the square of 1 is 1; at 100 minutes' interval, how much abated, for the square of 100 is 10,000; and at 1000 minutes' interval, when brought before the magistrate, with the fumes of liquor dissipated, how slight then is the tendency to repulsion, that is, if a contrary feeling had not yet taken place; for it would be estimated by $\frac{1}{1,000,000}$ th part of what the repulsion was at its origin. Experience of magistrates will corroborate this principle; that is, when no deeper motives than those caused by a drunkards' quarrel actuate the parties.

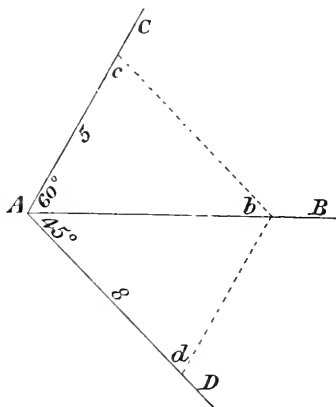
19. Or take an object, be it a man or a beast, covered with disease and horrid sores exposed to view; are we attracted to it? No; we are repelled by our natural instincts; and as we recede, so do our antipathies or nausea lessen with the square of the distance. Man, then, in his mental nature is subject to law, though many of the conditions cannot be actually measured but only estimated. But man, bodily and mentally, is affected by other causes, which in their co-operation, opposition, or entanglement, exhibit an interminable variety

of phases. Thus, were a man blind there would be no world to him through the eye; and were he deaf, there would be no world through the ear. Then in such a case the world would be apparent to him only through touch, taste, and smell. In such a condition his idea of the world would be different from the idea of another having his full senses. And how constant is this difference as we see it in our everyday life: one likes this, one that; one hates this, the other that; some say, this is in good taste, the other that—all owing to their difference by constitution, or greater or less development of organization. The bilious cannot take ale, the sanguine cannot take spirits. The *durion*—a fruit from which the European escapes with the intensest disgust—is devoured greedily by the Malay. And in the pleasures of sight, how varied the taste: between the grossness of the Hindoo pencil and brush, the grotesqueness of the Chinese, the deadness of the Egyptian, the lewdness of the Pompeian, and the purity and exquisite beauty of the modern English schools. In hearing, how curiously diverse are the tastes of man. To the European the Asiatic music is harsh and discordant; to the Asiatic the European is tame and meaningless. And so on, throughout the whole five senses, the body of man is affected in multiform manners, yet all by law; first in the organs themselves, and next by his various constituents in the whole body.

20. But one sense may act against another in equal or unequal ratios; the first condition causing hesitation, the other more or less confidence. But when no sense acts against another, then only do we see certainty of movement. Thus, let a person have an object placed before him whose form is beautiful but whose odour is bad: the qualities being in equal force, see how he will hesitate, at one time approaching, at another receding, not knowing what to do. But let the good and bad forces be unequal, and he will be moved accordingly by the above laws. And to a thing that is certainly beautiful, such as a picture by Wilkie, a statue by Chantrey, how the crowd press, governed by unalloyed attraction, nor do they hesitate for a moment.

21. The above laws apply only when the influences or forces

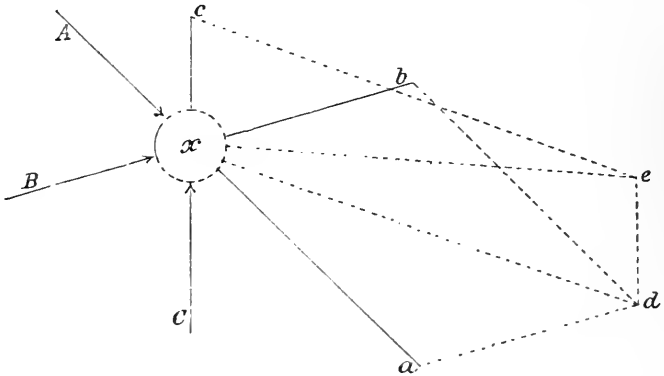
act in one and the same, or directly opposite, directions ; when they do not, then we must apply to the rules of statics to solve our moral and social problems. Supposing two men are engaged in a common object,—let it be of charity, or the contrary, common gain,—in the direction from A to B, and that they differed in mind as to modes ; C by a divergence of 60° , and D by a divergence of 45° , the former with an influence equal to 5, and the latter with an influence equal to 8. Then, instead of the common object being forwarded by an influence of $5 + 8 = 13$, the full influence of both, it would be retarded by the degree of divergencies which are calculable on the principle of the parallelogram of forces, the reduced effort being called the resultant. Draw cb parallel to AD , and db parallel to AC . Then in the triangle Abd the angle at b will be equal to the angle CAb , which is known ; the angle at A is also known, so that the angle at d is found.



Thus, with the side Ad being given, we can calculate the influence of the resultant Ab , which is $6\frac{1}{2}$ nearly. Thus, in the case before us, by difference of opinion, a work is retarded in the proportion of $13:6\frac{1}{2}$ nearly, or half the direct influence of the components. Thus men move under mathematical law.

Or take an instance in common life. Suppose a man and wife have in view the leading of a religious life, represented by the direction of A to B , but that their minds diverge from each other as much as is represented in the above diagram by AC and AD , the one having Episcopal or other tendencies, the other Presbyterian or other tendencies ; then in such case the resultant of their mutual influences would be half of what it ought to be were their common life not encumbered by sectarian differences to the extent represented.

22. But any number of forces, acting at one point, can be compounded by the same rule. For instance, let the body x be pressed at once by three forces, whose directions are expressed by the arrows ABC , and their magnitudes by the lengths xa, xb, xc . We may first compound any two of them (such as A and B) by completing the parallelogram $xadb$, by which we find that the direction of their resultant is xd , and that its magnitude is to their magnitudes as the length xd is to the lengths xa, xb . We may then compound with the remaining force xc by completing the parallelogram $xdec$, and the diagonal of which, viz. xe , will represent both the magnitude



and direction of the general resultant of all the three forces. The principle is the same in any other number of forces, and resolvable in like manner. This law is true however complex be the forces acting under it.

23. It will be thus seen that, with regard to influences of mind, not only varying in direction but in power; on these being known they may have their mathematical resultant indicated, whether the forces act in opposition or not, or in any degree of divergence. Let us suppose that a mercantile business is carried on by several people, some having stronger wills than others, also all being more or less divergent or opponent in views; then it is apparent, from the above principles, that the common result of their operations would not in such a case be so great as if all worked parallel, or in conformity one with

another. Or take the council of a town or nation, where all powers and diversities of minds are represented, no measures on which differences of opinion arise in such council can be promoted to such an extent as other measures in which they are unanimous. In the former case the measure will be strangled in birth, in the latter case it will be nurtured with flowing breasts. Thus the more scientific and penetrating a politician is, so much the more correctly can he lay schemes fitted for such council, and so much the more successful will he be in anticipating the minds of the majority, if such be his wish.

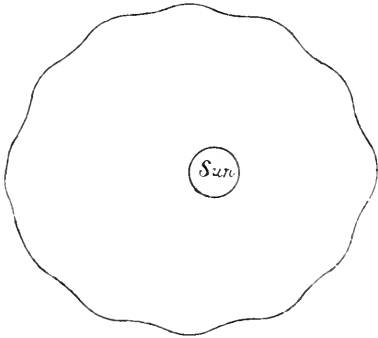
24. Further, glance at the Christian world, and scan the progress of missionary effort. Here we have the Episcopalian force bearing in the direction A, the Presbyterian in the direction of B, the Roman Catholic in the direction of C, the Wesleyan in the direction of D, the Baptist in the direction of E; all divergent, and some opponent. Now, what is the resultant of such forces? It is very small in comparison to what it would be were they all parallel and in conformity. And is our mathematical principle not practically correct, when we proceed to New Zealand, Otaheite, Ceylon, India, etc., etc., and notice the effect of missionary sectarian divisions on the minds of the natives? These naturally inquire, Why should we become neophytes, when A says B is wrong, B says C is wrong, C says D is wrong, and so forth; so how can any be right?

25. Then as to what are the effects of difference of power and degrees of divergence of mind in this world, we will inquire in our next chapter.

CHAPTER IV.

OSCILLATION OF TENDENCIES.

26. WE are again led back to Herschel in order to obtain illustrations of our principles. In the first place, taking the motions of the earth on which we live, under the influences of its astronomical connections, we find that in its annual circuit round the sun it is attended by a satellite, the moon, which revolves round it, or rather both round their common centre of gravity; while this centre strictly speaking, and not either of the two bodies thus connected, moves in an elliptic orbit undisturbed by their mutual action, just as the centre of gravity of a large and small stone tied together and flung into the air describes a parabola, as if it were a real material substance under the earth's attraction, while the stones circulate round it or round each other, as we choose to conceive the matter.



27. If we trace, therefore, the real curve actually described by either the moon's or the earth's centres, in virtue of this compound motion, it will appear to be not an exact ellipse, but an undulated curve, like that represented in the diagram, only that the number of undulations in a whole revolution

will be 13, and their actual deviation from the general ellipse which serves them as a central line is comparatively very much smaller; so much so, indeed, that every part of the curve described by either the earth or the moon is concave towards the sun, etc., etc.

28. We have hitherto considered the tendencies of two or

more influences apart from any other superior motion; but now we will consider the common motion of the earth and moon round the sun, and see the influence which the moon has in disturbing the earth in its elliptic path. For half the period of each lunation we see the moon drawing the earth towards the sun, while for the other half she draws the earth from it. Thus the earth performs her orbit round a central point, or, in time, round the axis of her existence, as is shown in the diagram of the Roman Empire (9).

The diameter of the earth is 7912 miles, while that of the moon is 2160; thus if the bulk of the former is considered as 1, the latter will equal 0.0204, or about $\frac{1}{50}$. Now apply the principle to social man and his partner, woman. Admit the former to equal the earth, the latter to equal the moon,—or *vice versa*, as sometimes happens,—then we shall see that her influence, which is compounded of her interests, views, sentiments, feelings, tastes, frivolities, etc., is in many or most cases opposed to the natural bias of man, be it good or bad. Thus in man's daily orbit round the axis of his life, it is disturbed by the influence of his partner in proportion to her force of mind, be it good or bad. At one time he is annoyed by her petulance, at another he is diverted by her gaiety. In one mood she causes grief, in another pleasure. These attractions and repulsions recurring with the many incidents which arise to upset the even tenor of connubial life.

29. And what is the law under which this takes place? In the case of the earth and moon, attraction increases as the squares of the distances decrease. So in respect to man and wife, affection increases as the square of selfishness decreases. In other words, the undulations that disturb the orbit of life will decrease according to the square of mutual trust and devotion, or the square of the desire to promote each other's comfort; which influence can be estimated but not measured. The results, however, are as apparent as any mathematical demonstration can make them.

30. And in glancing at the orbit of a nation, be it that of Rome, England, or any other power: the orbit is the general tendency of their political state, and the bodies that rotate in

this are the party factions, which may number two, three, four, or any more. And if due weight be given to them, then may the undulations and perturbations* caused by them be calculated, in the same manner as astronomers calculate the effects of the four satellites of Jupiter and the seven satellites of Saturn on their respective principals,—the law being the same. In the life of a nation, the alternations of ministries—such as from Gladstone to Disraeli—represent the satellites on the convex and concave sides of the curve,—one attracting it outwardly, the other inwardly; yet the nation's orbit maintains its true mean but slightly affected, whether in power or dignity. And why is this? Because it is the whole nation's sentiment that moves the state machine. Thus, while the square of the distance from the true mean is being increased by a party, so does their gravity or influence lighten, and an opposite tendency take place, oscillating as does the pendulum. Thus we hear of the alternate fall of ministers, yet the mighty nation moves on; the fall is but a pulsation in the whole body politic.

* Perturbations from the true mean of life's orbit in an individual. Example: *Life of Charlotte Brontë*, by Reid, page 50. In one of her letters she says: "If the doctrine of Calvin be true, I am already an outcast. You cannot imagine how hard, rebellious, and intractable all my feelings are. When I begin to study the subject, I almost grow blasphemous and atheistical in my sentiments. Don't desert me, don't be horrified at me."

CHAPTER V.

DYNAMICAL LAWS.

31. IN regard to bodies subject to the laws of dynamics, we have to introduce ideas of time and motion. The intensity of motion may vary to any extent. This intensity is named velocity, and may be treated like any other magnitude; that is, as a subject of comparison. But we cannot conceive what motion is without having recourse to time. The velocity of motion may be uniform during given times, or be continually accelerated or retarded. But to represent velocity we must use two magnitudes, time and length. Thus a ship's way is estimated at 2, 4, or 8 knots per hour. The problems involved in the subject of constantly increasing or diminishing velocities are so complex and intricate that their solution was only overcome by the fluxions of Newton and the differential calculus of Leibnitz.

32. The experiment made by two equal balls of clay, hung in juxtaposition by threads, and swung against each other in an arc, proves several laws. 1st. That when a ball thus suspended is let fall from any point of the arc, its velocity will be the same whatever may be the mass. 2nd. That this velocity will continually increase till it reaches the lowest part of the arc. 3rd. That on arriving there its velocity will be proportional to the square root of the vertical height from which it has descended. 4th. That if it starts from the lowest part of the arc with this same velocity, it will ascend to the same height from which it must have fallen to have acquired that velocity, and no higher, etc., etc. Again, if the balls fall through equal arcs, they will impinge upon each other with equal velocities, and each will destroy the force of the other and remain at rest; for equal masses, having equal velocities, must have equal forces. So it would be with logs of wood, or any other material, driven against each other under similar circumstances. Two railway trains of equal weight, and propelled with equal velocity, would

experience the same effect : at the concussion they would remain at rest ; and no doubt so would most of the passengers, *i.e.* in their long rest, as we often read in the papers. And with minds of opposite tendency driven against each other in the heat of debate, is not the result the same ? Both may inflict the rankling wounds of sarcasm, but the concussion ends only in rest, no measures on behalf of either side emanate therefrom. There is no progress unless either party prove the weaker by having less velocity and force (volubility and power ?).

33. Again, a body falling from a height has a uniformly accelerated motion, because the attraction of the earth, which is the cause of the falling, never ceasing to act, the body gains at each instant of its fall a new impulse, whereby it receives additional velocity ; so that its final velocity is the aggregate of all the infinitely small but equal increments of velocity so communicated. Thus the weight of a body is such a force as will during one second impart to that body a velocity of 32 feet per second, in addition to any motion which it may previously have. Without going through all the argument, we may quote the result of the experiments of Galileo, that the distance fallen must always be proportional to the square of the time occupied. For instance, though a body fall 16 feet in a second, it will only fall 4 feet in half a second ; but it acquires a final velocity of 16 feet per second, which would carry it in another half second through 8 feet besides the 4 feet due to its acceleration during that half second ; making altogether 12 feet, and in this way accounting for the fall of 16 feet in a second.

34. We have thus an easy rule for determining the space through which a body has fallen, simply by knowing the time occupied by the fall, and multiplying the square of this by the number of feet through which a body falls in one second ; for example :—

The height fallen during	1 second	=	$1 \times 16 =$	16 feet.
„	„	„	2 seconds = $4 \times 16 =$	64 „
„	„	„	3 „ = $9 \times 16 =$	144 „
„	„	„	4 „ = $16 \times 16 =$	256 „
„	„	„	5 „ = $25 \times 16 =$	400 „

Now, calling the heights fallen abscisses, and times taken ordinates, we find that the co-efficient—time—conforms to one of the properties of the parabola, where the abscisses are as the squares of their ordinates.

Thus 64 feet is to 400 feet as 2 seconds square is to 5 seconds square; that is, 4 seconds to 25 seconds.

Applying the principle to the moral and social world, let us instance a good young man (or it may be any person, male or female), who having been carefully trained by his parents, is sent forth to seek his own livelihood, and in the pursuit of which he falls under bad influences. Now these influences, it is true, cannot be measured, but they may be estimated. What is the effect of them? Do they destroy the young man at once, or is deterioration gradual; and if gradual, is the motion continuously the same, or is it uniformly accelerated? Experience will show that it is the latter, provided the influences are unabated. The teachings of his parents at the outset, no doubt, have their due power; but apart from them, in the distance, and in continuous contact with that which abases, it would be only human to err; and as the course is run, his deterioration from his original status increases in proportion to the square of the time. Then let the deterioration or fall be at the rate of 2 degrees in the first year, it would be 50 degrees in the fifth year; thus 1 year square is to 2 degrees as 5 years square is to 50 degrees. And the intervening or succeeding years would be in the same ratio; as the old adage says, from bad to worse. Not gradually the same, but gradually worse; or in uniformly accelerated motion.

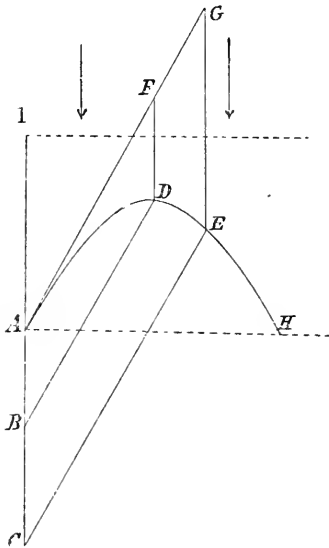
35. And if such be the moral law of falling, is it not also—in the converse—the law of rising, as a cork or a bubble in water? As our education commences and increases, from childhood to manhood, do we not heighten our knowledge as the squares of the time; or in other words, if we learn by 2 degrees in the first year, do we not learn by 50 degrees in the fifth year? I think all students will concur that this estimate of annual advance, under normal circumstances, is correct. Thus, as our powers of observation are matured,

so do our experiences expand—our learning or information spread out as the square.

36. Now, as regards another problem in dynamics. If we look at bodies projected with force in directions not perpendicular to the horizon, we shall find that theoretically the bodies themselves, and not the distances, describe the curve of a parabola; that is, they do so in as far as the resistance of the atmosphere will allow. An illustration of this may be had in a stone thrown into the air, or a ball fired from a cannon's mouth. These will rise to a certain extent, and then fall; and however great or small be the force with which they were projected, or however great or small be the range, the curves they describe will have the same mathematical properties—the abscisses being proportional to the square of the ordinates. Thus, by the power of gunpowder the ball mounts high into the air, but being opposed by the force of gravity acting perpendicularly, it culminates but to fall. And in the social

and moral world we have many parallels to this, whose courses are subject to similar laws.

37. For example, let a person having a desire to do good works,—start at *A* in the direction of *A F*, which is a tangent to the parabola *A D E H*, with an energy equal to that acquired from *l* to *A*, but who from the outset is subject to a continuous labour, mental frailty, oppression, sickness, or other load acting in the direction of the arrows; then will his efforts only attain to the height of the point *D*, and they will further fall to the ground through *E*



and at *H*—*D E* and *H* being points in the curve of the parabola. In other words, moral powers being equal, their direction is governed on mathematical principles. Thus the moral forces

being estimated, their tendency, range, and end can be anticipated.

38. And is not the above diagram, in its rising and falling curve, a prototype of life? Commencing with vital energy at its birth, it soars with ambition till it attains middle life; to this point it overbears the weight of time, but after this it yields a little, and then more, till it falls to the level whence it rose. A true healthy life, then, is in the parabolic curve, and always in that curve, even though it be cut short; for perfection involves mathematical accuracy, whether as applied to body or mind, as we have seen in the case of the organs of seeing, hearing, etc., etc., the impressions on one being reflected by the other.

CHAPTER VI.

ON PERFECTION.

39. WHAT then does perfection consist of? In as far as regards the body and mind, its statical definition would be, when all the divergent and opponent forces affecting that body and mind were in equilibrio; its dynamical definition would be, when all the divergent and opponent forces affecting that body and mind held it in its true course. The one case would thus imply that perfection was attained by complete equanimity; the other by entire pleasure. These then are the states to be theoretically desired, though practically they may never be experienced. Thus we have shown (12) that no point can be fixed as a centre within a man, for his various members, whilst he has life, are always shifting; hence the equilibrium of one moment is not the equilibrium of another moment, but oscillation proceeds from one to the other in ever varying positions. So we conclude that perfection in man may be assumed for the sake of argument, though it is never attained. Just as in mathematics we assume indefinable or incomprehensible objects,—such as points and the universe,—for the sake of relative comparison and comprehension.

40. Then as perfection is assumable only, it follows that persons may differ as to its characteristics, either in number or quality of attributes. For instance, when a race horse is brought out for training, we notice how his various points are criticised, though its owner may believe in its absolute perfection of model and beauty. Perfection then may be assumed *per se*, but not *inter alios*, differences of opinion being interminable. The assumption of perfection is the right of every single individual; but he has no absolute power to command the same belief in others, though he may force acquiescence. And this assumption of perfection may be as common as the population of the world is numerous, in all the various grades of excellence

and hideousness. So all-pervading is this privilege, that none, for the above reasons, are excluded from it. Thus, a man with a wooden leg may consider himself perfect if he feels himself statically and dynamically to be in a state of complete equanimity and entire pleasure; and no one else than himself has a right to upset that position, though they may try it. For instance, neighbour A may say to his friend B, "What a pity it is that your right leg is a wooden one." B. None of your mock condolence, sir. Do you think I am not as perfect as you? A. No; certainly not. My leg is of flesh and bone, yours of wood only. B. Now that I have trod on your right toe, and squeezed it almost to a pancake, what do you say now? Why do you scream so? Try the same on me, if you please. *Tit for tat* is fair play; tread as hard as you like, and I shall be delighted. A. What would be the good of that, seeing that your leg has no feeling? B. Just so; that is my statical advantage over you. My leg is minus my pleasure, yours is plus your pain. As pain and pleasure are contrary conditions, our different attributes being under opposite algebraic signs, we stand as equals. So, neighbour A, let me have no more of your impertinences. And allow me to further impress upon you, with all your affectation of superiority, that I am as perfect as you ever can be; all the opponent and divergent forces that keep this frame together, and maintain it so, being *in equilibrio*. True my leg is off by the hip; yet, what of that? I go about my business as comfortably as ever I did, and of meat and drink I bear no stint. True the forces that used to act through and by my leg no longer oscillate; but this is not of the slightest consequence, for all the remainder still compound at a common point, my present centre of gravity. This is what I call mathematics: the proof of perfection.

41. Or take a converse position in the mathematics of mind. *Wife*: What an excellent sermon was that which Mr. Jenkins gave us to-day; how beautifully he brought out man's innate depravity. A lesson you should take to heart. *Husband*: All feeling, no logic, my dear. *Wife*: Oh, you wretch! You are always so *unfeeling* towards Mr. Jenkins, who is perfection itself.

Husband: Then he eats his own words every Sunday: innate depravity and perfection in him not having concurrent attributes. *Wife*: I hate your mathematics. *Husband*: Because they are so true. [*Wife begins to cry.*] Thus the husband's orbit round the axis of his existence is disturbed by his partner. She was in opposition, but her motions now will soon bring them in conjunction, for the equilibrium necessary to perfection—connubial happiness—no doubt would be re-adjusted by her tears in due time.

42. We may therefore conclude that perfection may be conceived of self; but if the same sentiment be required to be concurred in by others, opposition may be incited. Nor can perfection be attributed by one individual to another without the same danger. So also no man can call himself perfect in speaking to another man, however fortunate or privileged be his position.

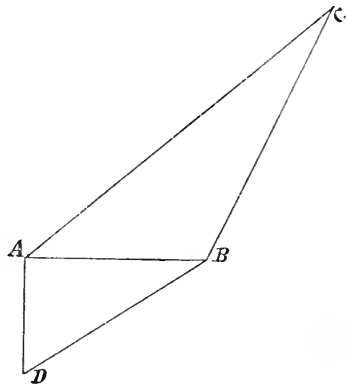
Likewise in religion; when a person says he has the truth—or that he now knows the truth—he asserts that he has attained to what is perfection; for truth is nothing else than that which is perfect. Hence, though he has every right to console himself upon this, our principles lead us to conclude that he has no right to say that others know not the truth because they differ from him.

CHAPTER VII.

UNIVERSAL VARIATION.

43. WHILE then all may assume perfection as their attribute, so long as they keep it to themselves, they may avoid self depreciation before others, either for the attribute of utter worthlessness and depravity, abased humility, or gross ignorance, one being the antithesis of the other, and so equally unapproachable. But between these two extremes there are ratios, calculable as the tangents and co-tangents of a quadrant.

44. We have seen that internal self is the material part of man, outside of which is the universe (16). Yet by his organization one is the reflex of the other, a unity though divided. Then, as the centre of one man cannot be the centre of another man, neither can the centres of their outside experiences be at one point. The forces that act on them must therefore have various divergencies and different powers and tendencies. Thus let A and B be two persons, and let the line AB represent the tendency and force of one quality common to both, viz. greed. The greed of one will then be directly opposed to the greed of the other; so they would as greedily hate each other. Let CA , CB , and DA , DB , represent the directions and forces of their respective conceit and ambition, which are obviously divergent, because separate lines meeting in a point, however distant, must be divergent; it would follow that their sentiments would also be divergent and in no concord. Now,



were A so constituted as to be of exactly the same mass and force as B, neither would move the other, as at concussion with equal velocities the force of one would destroy the force of the other and remain at rest, *i.e.* there would be no life (32). But it is not so. The first principle in humanity is the division into man and woman, each having divergent attributes and motives not in concordance; the constitution of the one being the complement of the other,—divergent, yet harmoniously completing the quadrant of life. His 45 degrees of harsh reason being supplemented by her 45 degrees of soft feeling; his perception by her intuition; his openness by her concealment; his disintegrating tendency by her conservatism.

45. Then, as the first principle of man's life is diversity of power and difference of attributes,—*i.e.* universal variation,—so we see the effects of the principle at work between the old and the young most broadly. It is in youth that humanity is most receptive and pliable; hence the power of matured knowledge conveyed to youth. Referring to paragraph 21, the results may be estimated by the problem of the parallelogram of forces; where we see that the larger component draws the resultant nearest to it, as the master draws out or educates his disciple.

46. So in this primary principle of universal variation we follow out all the great movements of the social, moral, and material world. Without it there would be no life, no motion; the greed of A would not be there to correct B's wealth. There would be no interchanging of commodities—mercantile adventure; no mechanical inventions to supplement labour and make Alderman C strive in trade with Alderman D. The flocks of the clergy, even, would go without teaching; and sectarianism, the real prop of the Church, would die out because there would be no incitement to exertion amongst the shepherds who guard them. The ambition of the statesman would have no field; for the opposite universal equality would crush the only stimulus to his exertion, *viz.* that he might be above his fellow members. And in the material world, one stone would not be able to move another stone, all being of the same size; nor would even one gale blow on the universal calm, which is death.

Disagreement, then, is the essential of life, even though we love the life and hate the essential; and universal variation is the basis of disagreement, without which there would be no motion.

CHAPTER VIII.

MOTIVES OF MEN.

47. SEEING then that the ethereal attributes of man are under law, as well as his material components, we are naturally led to consider motives,—the causation of motion in man. In the pursuit of this study, novel writing, such as that of the late Sir Walter Scott, becomes true science. Here word pictures are made of the various positions, loves, hatreds, aspirations, trials, adversities, good fortunes, and successes of the various personages, which by their truthful elucidation rivet at once our sympathies, be they with sorrow, joy, or admiration.

48. Let us take, for instance, his portrait of Jeanie Deans, and scan the components of her character, which resolved themselves into the resultant of true heroism. 1st. Her love towards her erring and beautiful sister Effie. 2nd. Her reverential dutifulness to her rigid and exacting parent. 3rd. Her simple mindedness, as displayed in the careful performance of her household duties. 4th. Her unselfishness under the cloud of Effie's disgrace, when relieving Reuben Butler from his "plighted troth." 5th. Her truthfulness, which prevented her from telling a lie, to save even her beloved sister. 6th. Her self-respect in the presence of a jeering crowd. 7th. Her devotion to her sister. 8th. Her faithfulness to her humble lover, in adversity and prosperity.

49. Now, discarding romance and the sentimental feelings which it generates, let us look at the mathematics of the above moral tower, which in times past has so much commanded our intense admiration; and we shall see that the time and labour in raising it would be, under the universal law of Newton, in exact proportion to the obstacles to be overcome, *i.e.* in astronomical parlance, the opposition of gravity. Had there not been this opposition—this universal variation in things—there would have been no motion, no admiration of the moral

tower raised in the character of the heroine. The labour to be overcome in raising the tower, then, was: 1st. In the humble circumstances of Jeanie Deans. 2nd. In her sister's disgrace. 3rd. In Dumbie Dyke's importunities. 4th. His display of wealth in her most forlorn moment, when it was most tempting. 5th. Her father's misfortunes. 6th. The difficulties and dangers of a long journey. 7th. Obstructions in the approach to the seat of mercy. 8th. The queen's displeasure and court intrigues.

50. The path of life may thus be held to be in a balance while pursuing the course we have demonstrated in paragraph 37. The balance is between good and evil; and so nicely is this at times adjusted, that a grain of pressure would droop the scale on either side for ever. The abscisses in the parabola of life would thus not be in mathematical ratio to the ordinates.

51. The components then of a good life may be to some extent recited as follows: self-control; honest company; good example in parents; punctual and active habits; moderation in eating and drinking; healthful exercise; manly sports; love of country and our fellow-men; courtesy to women; study of nature and the wonders of creation; independent thought and action; non-interference with the faith of others; respect for others' feelings; tenderness to their prejudices; hatred of humbug in its various developments; support of religion, with reserve of the rights of our own conscience.

52. On the contrary, some of the components of a bad life are self-indulgence; lying; thieving; bad company; depraved tastes; moral prostration; inert feeling; hatred; revenge; gratification of lust; greed of gain; irreligion, and distaste to moral restraint; pietism and sensationalism.

Between these contrary conditions (the point and the universe) there is every phase of elevation and degradation. The entirely good and the entirely bad are never seen, as such qualities, being infinite, are by humanity unapproachable as the tangents and co-tangents of a quadrant already quoted. Now, as we have proved a law of universal variation, so the components will differ and diverge unequally in every individual;

thus the resultants will differ and diverge with infinitesimal chances of agreeing. Then referring to diagram in paragraph 37, let those tendencies having, their powers and divergencies given, act on a man, the resultant may be found. For instance, let *A* be pride, of weight = 10, at its given angle; let *B* be benevolence, of weight = 15; let *C* be indolence, of weight = 14; their angles also being given, the resultant is a simple matter of calculation. Thus man being always differently constituted by the law of universal variation, and his motives being the resultant of his components, these motives will be as various as the individuals, dependent on inherited characteristics or the circumstances severally experienced in mind or body, but never contrary to the resultants of the components, however intricately developed. Thus a man must always have a motive for an act, whether good or bad, but the true nature of which may be surmised at, but not authoritatively described, seeing that the various components can only be approximately estimated.

CHAPTER IX.

EQUALITY.

53. EQUALITY has something of the same nature in it as perfection. As far as mankind are concerned, if it existed it would be unlimited, but however much it may theoretically be desired, yet it may never be experienced. The idea, however, being supported by a certain class of minds, calls for careful consideration, as the numbers of its assertors make the subject important. At the outset it may be observed that there is an obvious inconsistency in its advocates, who loudly proclaim their equality with all above them, but at the same time disclaim any intention of sharing the privilege with any below them.

54. The question resolves itself into body and mind. And on the first head, though we say nothing as to difference of weight, stature, complexion, and colour, yet, while we control our opinions, and listen to the opinions of others, we find inequality to be the universally acknowledged principle. Thus we have the great connoisseurs of man, viz. the women, exclaiming to each other, What a fright Mr. A is, he is so short and dumpy, no shape at all. But what a dear creature Mr. B is; so handsome and well shaped, just five feet nine inches, the perfection of stature; and how beautiful is his model. And have you seen that hideous creature, Mr. C, a perfect giant, full six foot six inches, gaunt and straggling, with huge hands and feet, it frightens one to go near him;" and so forth. Then going to the railway guard, that great transporter of bodies, how does he look upon mankind? Observe his obsequiousness to that black-coated man in the first-class carriage; his conventional civility to the man in tweeds going second-class; and his unceremoniousness towards the man in fustian going third-class. Or enter we the church: how rigidly discriminating, according to his well-practised eye, do we find the beadle or sexton in arranging the worshippers,

and in estimating the different degrees of importance of each. One he carries forward to the front; another he sets in the middle; and another he pushes to the far corner. He does all this with grave solemnity; yet we know what passes through his mind as he disposes of the last, and it is to this effect, viz. "You, fellow, have no right to sit amongst your betters." Or look at the bustling purser of a P. & O. Co.'s steamship; how courteous he is to the passenger of the quarter deck, but how brusque he is to the passenger of the steerage. Or let us observe the opinions of the public. See how the spectators applaud one acrobat on the stage, and admire his fine proportions, as displayed in his postures, while they shower discontent on another. And how critical are they not in the relative qualities of other performers, awarding such meed of praise or blame as they conceive to be justly due. Thus, whatever be the opinions of enthusiasts on the principle of universal equality of the body, the sagacious manipulators of bodies themselves are most obtusely oblivious of any such claims; on the contrary, they divide the world into high bodies and low bodies, big bodies and little bodies, important bodies and unimportant bodies, and act accordingly, with true mathematical exactness. The railway guard estimates No. 1 at threepence per mile, No. 2 at twopence, and No. 3 at one penny, according to fare. The beadle estimates No. 1 at a sovereign, No. 2 at a shilling, and No. 3 at one farthing, just according to what was slipped into his hand. And thus the world moves round by the force of inequality; for without it there would be no interchange of offices, no cause in one body to have an effect on another body.

55. Thus we find that there is no actual equality in the bodies of men, either by measurement or estimation. Then what of the principle of equality in mind? We shall find here that if inequality in body was palpable, inequality of mind is yet more palpable. Reverting to the time of the French Revolution of 1793, at which time more than at any other the equality of all men was in theory accepted as an axiom, we shall find that immediately consequent on this, no principle was more belied in practice. Napoleon and his

million of soldiers rose with mathematical exactness to stamp out the general hallucination of an excited people. The mind of man radiates as a straight line from a given point; and that line describes a circle or a sphere all but infinitely great, or all but infinitely small (3). So the mind of Napoleon radiated not only over the breadth of France, but all Europe and the world. The radius of his mind thus measured 1000 miles or 10,000 miles (it matters little to know its exact limits), while the radius of one of his soldier's minds might not, and did not, extend beyond the point of the musket he carried or the depth of the tankard he drank. Thus between the minds of Napoleon and one of his million soldiers there was an inequality as great as there is between the moon or earth's spheres and the spheres of their orbits (5). So unequal are minds.

56. And look we to every-day life; do we see it otherwise? Glance at our politicians, preachers, writers, and scientific explorers. Are they all in the dead-level of equality? or does one mightily transcend another: a Pitt or a Peel beside a pot-house orator; a Wesley or a Chalmers beside a hazy incumbent placed by family interest; a Scott or a Byron beside a nursery rhymmer. In this, as in all other existences, there is a gradation between extremes, as the degrees, minutes, and seconds of a quadrant increase from zero to 90°. There are the low minds and the high minds, the covetous minds and the generous minds, the ignorant minds and the learned minds, the inequalities of which surpass calculation.

57. That simple race the Mintra, inhabiting the high forests of the Malay peninsula, tell you, with a gravity which betokens their earnestness, that the sky is a large pot held up by a string, which the vegetation of the earth is always striving to encircle and inclose. And in so saying they unfold the sentiments which their own experience teaches them. Wandering for generations under the vault of thick foliage, where they only here or there get a sight of the azure heavens above them, they give vent to their impressions and speak the truth as they believe it. It is God's truth to them that the sky is no higher than the leaves of the forest. Here then are physical geo-

graphers the antitheses of a Keith Johnston or an Arrow-smith. Here are minds whose radii reach only to the tops of the trees that shade them. Yet between these people's minds at so profound a depth, and the mind of European civilization at so great an elevation, there are links in minds of the population of the world that join the two ; in other words, a gradation of inequality. Hence we conclude, that as with variation, which is universal (43), so is inequality universal, though the shades may be ever so close. And it is only under abnormal conditions of society, such as France in the last century was oppressed by, that the people take hold of a contrary opinion for the time being.

CHAPTER X.

LIBERTY.

58. LIBERTY has some analogy to water : in this manner, that when we have too little of it we long for it, and when we have too great abundance we despise it. We then, in the latter case, are apt to rush into license and mistake it for liberty. Thus the French in 1792, surfeited with liberty, came soon to despise it, ending with a general incarceration of their fellow citizens, whom to the number of 5000 they immolated to the prevailing goddess, by the ceremony of the guillotine. These, as their heads were chopped off, may be said mathematically to have gone off at a tangent, which we already have shown, at 90° , ends in eternity.

59. Thus a tendency to complete liberty in a population not in universal concord, or in the words of modern English philosophers, equal freedom, can lead to nothing else but license, in which there must be blood-flowing and brutal tyranny, *i.e.* if history speaks correctly of various epochs of the world. Complete liberty however, being an unlimited object, can never exist ; so we must content ourselves with speculating on comparative liberty, or freedom in ratio, and we shall see that these, like Jeanie Deans' excellence, have to be built up by labour, and kept, like a good man's life, in the true parabolic mean by restraint (37). Liberty and restraint, then, balance each other ; and in the oscillations of life between the two, one becomes sweet, the other, not only bearable but desirable.

60. The ideas of liberty, however, under the laws of universal variation (43) are as different as the populations are numerous. Thus a brigand's idea of liberty is the opportunity to pounce on travellers ; a street arab's to pick pockets ; a libertine's to gratify his passions ; a king's to use his subjects in warfare or for the objects of his ambition. The definition of true liberty is thus a most difficult problem ; but certain it is, it can never

be found unless under the guard of moral restraint or self-respect. In other unopposed conditions it is unhealthy and soon deteriorates. Nor is liberty accorded equally to all grades of society, but only freedom in ratio. Thus a rich man commands the *entrée* of a jeweller's shop; he handles, touches, and turns over the precious stones as he thinks fit. A poor, ragged man, on the contrary, has not equal freedom; for if he gets in, he is as quickly put out. The freedom is thus in ratio only. Let us value one visitor to a jeweller's shop at 1000, and another at 1; their liberties will be allowed by the well-discerning shopman in the ratio of 1000 to 1. In so doing he merely conforms with social law. But let a rich man enter the fore-castle of a ship, a deep pit, or a stoker's bunk, and see how he will fare. In these places the poor man is free, while if the rich man enter he is laid hold of, egress is barred, and he has to pay the penalty for the liberty taken by a fine, or stand the consequences, which could not but be disagreeable. Hence, while the prurient enthusiast sings the praises of equal freedom, no section of humanity, be it high or be it low, practically acknowledges the principle. They are too sensible of the moral law to do so.

61. Perfect liberty might be supposed to exist when there was only one man in the world; but the pleasures of the same in this case would be of a negative kind, as loveliness can only be estimated by contrast. The supposititious case would however necessarily end when another man came into the world, so that they might come in contact; for if A wished to stand on a point, and B on the same, we know—both having separate centres of gravity (44)—this could not be. Thus the liberty of one standing on the point would interfere with the liberty of the other; and should either insist, the weaker would have to give way to the stronger, and thus vindicate our position of comparative liberty, or freedom in ratio; in other words, perfect liberty non-existent. To carry on the government of the two then,—this commonwealth in embryo,—the first principle to be acknowledged and conformed to, would be liberty under restraint, and so on till they grew to be a nation.

62. In modern society, then, in all its great expansiveness and complicated machinery, we see this principle upheld in well-

governed and prosperous nations. The hungry man exercises restraint over liberty when he passes a baker's shop; and the greater his restraint the greater his virtue. The man with wealth sufficient to subvert the virtue of thousands, exercises restraint over liberty and preserves his home circle pure; in him also, the greater the restraint the greater his virtue. The principle of building up true liberty by restraint is thus common to all, whoever they be; and the more numerous they are, the more do they give stability and tone to their nation. Liberty *per se*, then is deleterious, so its unqualified praises by professed philanthropists must also be deleterious, as a venom belched forth on a distracted people. That which purifies liberty, then, and makes it a glorious privilege, is restraint; one is the supplement of the other; the true path is in the mean curve bounding these two influences (37). The freedom of the fields could never be enjoyed without the confinement of the office or workshop.

63. Liberty abused is license, and license persevered in, whether by high or by low, tends to the disruption of society, that is, civil war. On the contrary, liberty used in its true mean is most glorious in a brave and disciplined people. Amongst such a people the social functions may be left to revolve freely round the orbit of their nation's existence. Amongst such a people the social functions need not be shackled by a tyrant's whims nor a democrat's envy.

64. In the healthy exercise of comparative liberty, or freedom in ratio, the bad lose what they have of these privileges, for they end in the jail. On the contrary, the good increase their store of them, so that they go almost anywhere without question.

65. Moral mathematics, then, support the principle of unequal liberty, or freedom in ratio, in the same manner as they do inequality; in other words, liberty according to the various capacities in all men for its right use. The teaching of most eminent English philosophers to the contrary notwithstanding.

CHAPTER XI.

FRATERNITY.

66. WHILE liberty indicates a principle of expansion, fraternity indicates the contrary, a principle of contraction, a drawing together, a bond, which may run into bondage. So also, while liberty has been likened unto water, fraternity may be likened unto fire. Why the two principles should be conjoined it is difficult to understand. Men, however, cannot overturn the laws of nature, which are always mathematically true. So in forcing on others principles that in themselves are opponent, they display their own inconsistency. Thus universal fraternity and universal liberty, being infinite, they can only be assumed to exist, but not actually to exist, as the tangents and co-tangents of a quadrant: one negatively infinite, the other positively so. Hence men can grasp a relative portion of space between, in ratio to their capacities, which may be estimated by degrees, minutes, and seconds (44).

67. Now fraternity being likened unto fire, of which we know a little is good, but too much overpowers and destroys, as a Jew would say who had fallen with his bags of gold amongst a hundred fraternal thieves or ragged beggars. Fraternity, then, extended beyond the intentions of nature, as a theoretical idea is loved, but as a practical one is hated. For even when fraternal thieves and beggars grow rich with plunder, they eschew the principle and scatter or are destroyed. This is so true that it extends to the lower animals; for the fowls in the yard or the pigs in a sty rush together as brothers to catch the falling bits, but the fowl or pig, which *grabs* the biggest, runs off the farthest. No fraternity after this!!!

68. Amidst the sensual and soft philanthropy, such as we sometimes see in the drawing-rooms of the pietist, we find fraternity gratefully applauded. The negro in such places is a brother;—'tis distance lends enchantment to the view. But to extend to him

the brotherly privileges of equal and social communion is never dreamt of; and if it ever be suggested, the frail nerves are shocked, for proximity dissolves the charm. In this we detect the selfishness of super-arrogating, virtue, and excellence, in the garb of sacrificial humiliation,—a prostration to an unmeaning idolatry, an allegorical block or stone, which may be mathematically estimated at its real value; that is—nothing. For though humility may be an attractive property, conceit is a repulsive one; so one destroys the other, and nothing remains. The mind and body that conceive such views are therefore as a whited sepulchre. As the world is constituted we shall find that the principle of fraternity is more honoured in the breach than in the observance; and it is only beautiful in youth, before self has been fully developed. As time flows on apace, fortune or behaviour alters the relative positions of all: one amasses property, the other loses it, and envy steps in to widen the gap. The love of a brother or sister in blood may sustain and overpower the reaction; but in the cold world, outside blood, it is not so. Here friendship drops as the falling stone, the distance dropped being always equal to the square of the time occupied (34). Thus under the disintegrating influence of unequal fortune, fraternity of men or neighbours ever deteriorates with time, and places them nearer to enmity (the opposite of fraternity) than those who are strangers or who never had been friends.

69. But the laws of universal variation and inequality (43 and 45) render fraternity, if not impossible, at least inadvisable. Thus, with a ship at sea carrying many lives and valuable cargo; were the captain to fraternise with the sailors, how subversive would this be of discipline, and without discipline where would there be guarantee for safety? The very essential of the voyage, indeed, is that the two contracting parties assume for the time unequal positions,—one to command, the other to obey. To fraternity these conditions are diametrically obnoxious; so here it would be impossible. Again, take the conditions essential to the institution, circulation, and maintenance of civilized society, such as the subordination of a soldier to his colonel, a stable boy or valet to his patron, a nurse or scullion to her lady; were

fraternity possible under such conditions, the positions themselves would be nugatory, for there would be no interchange of offices to induce money payment for services : inequality or non-fraternity creating the necessity for the same, equality and fraternity, on the contrary, doing away with that necessity. In short, every man his own cook, would actually be most disgusting to the people if they ever came to experience it, however much they may nourish the sentiment afar off, as the philanthropic ladies do their dear *niggers*.

70. Grades of society are thus necessary to order in the commonwealth ; and without grades the aspirations of the lower to rise could have no stimulus, nor could the contrary movement, which is an unerring supplement to this, take place ; that is, nor could the high, in due order, descend. Fraternity in all men, then, presents no hope for the poor to better their condition. There also could be no charity, the springs of nature would thus be sapped, and its most grateful balm dissipated. But the poor labouring man hates fraternity with his master, as has been often seen in the colonies. The table set out common to master and man being a sure damper to mirth, heartiness, and jollity. Indeed, fraternity with employers is a restraint unbearable. Nor would maids like to have the eye of a mistress over them, even if it were under the pretence of being a sister, such sisterly contact requiring the submission of a slave in the maid, a state subversive of their freedom and self-respect as women and citizens. Fraternity universal is thus an impossible object. In primitive states a brotherhood may be partially insisted on ; but with the rise of separate interests the doctrine falls in equal ratio. This, by the *argumentum ad absurdum*, we opine amounts to a mathematical demonstration, for we read in the history of 1793 that the *sans culotte* said to the *aristocrat*, " I am your brother ; " he then took hold of his brother's possessions, guillotining him, and sending his wife and children into banishment. Such are the inconsistencies into which human nature is driven in its aspirations to compass universal states of beatitude.

CHAPTER XII.

AUTOCRACY.

71. REVERTING to the laws of astronomical bodies, and their influence on each other's motions, as illustrated by Newton, Kepler, Lagrange, etc., it will be seen that their courses are always where the attractive or centripetal and repulsive tangential or centrifugal forces equal each other. When there is only one body revolving round another, the course will be in the true ellipse. But if that body have one or more satellites it will be an ellipse with undulations (27); in other words, its body will have perturbations in amount exactly equal to the causes. In saying this we of course neglect the influences of other planets. In creative things we thus see two principles at work, a centralizing and a dispersive; and applying these to the affairs of man in his natural and ethereal conditions, we find that in a nation or a commonwealth there is a tendency to grasp at power and a tendency to prevent that,—these are the attractive and tangential forces at work. And were there only one body revolving round the axis of the life of the nation, as round a central sun, it would pursue a true course, without perturbations. But in reality it is not so; for though in the infancy of a nation the king may be supposed to be the only moving body who can grasp power, and thus of himself counterbalance the tangential tendency, with its growth another body soon rises, and which under certain states even eclipses the other in weight and adhesiveness; that is the Church. Again another germinates and becomes so big as to influence the other two; this is the nobility. Further, as time moves on, other sections of the people, and particularly the burgesses, claim their share of power, assert their weight, and affect political measures to the mathematical extent of that weight. In the course of events many other satellites rise and do likewise. The various movements would be too intricate to follow; but of this we are certain, that the various bodies rise and fall as their knowledge

increases or decreases. In a nation utterly ignorant the king, perforce, grasps the power, and thus by his single hand holds the opposite force—that is the sentiments of a whole nation—in counterpoise. But a priesthood rises to share the power, and while the people at large remain unlettered, this body coalesces with the king against the people, or it opposes and sometimes overturns him for its own advantage. These are simple perturbations of the nation's orbit, such as take place between the earth and moon. But as other bodies mentioned above rise, then the perturbations become as difficult to calculate as those of Jupiter and Saturn, or more so. Yet that they have their development in mathematical accordance with their causes we have the assurance of the laws which we have examined in preceding chapters.

72. With so much of preface, then, we come to the immediate subject of this chapter, viz. Autocracy, the watchword of which is the "divine right of kings," and which is the antithesis of the watchword of people in revolution, on which we have descanted in the last three chapters. Mathematically speaking, "autocracy" signifies centralization of power. What is centralization then? It is radiation to a point. What is a point? It is that which has position but no magnitude (1). Can a man then, even if he be a king, be within a point? No; we have proved this in paragraph 12. Nor, at the same place it is proved, can a point be fixed as a centre of gravity within a man. Thus a man having no fixed centre for himself, much less can he have it, even though he be a king, for his whole nation. A king, then, who under the pretence of "divine right" attempts to centralize all power within himself, must fail; for even were his subjects to accept the counterpoise, there being no fixity of position within him, there could be no consistency, no certainty of action, no mutual understanding; but on the contrary, vacillation,—arbitrary proceedings against one of his subjects, unregulated favour towards another.

73. To illustrate this point, let us cull a passage or two from history. It was in England during the reigns of the last Henrys that "autocracy" culminated; that is, was in its highest ascendant. But while its establishment seemed most

secure, slight indications of new components made their appearance, which ultimately in their epoch would radically perturb the orbit of the nation. We may quote here, as one of the indications amongst many, the fate of Richard Hunne, a citizen of London, A.D. 1514, who having fallen into a dispute with a parson about the gift of a bearing sheet (a small spark to a great blaze), incurred the fury of the clergy in general, so that he was apprehended by their ecclesiastical courts and confined to prison. Betimes, after various proceedings, Hunne's body was found in the prison quite dead, hung to a hook, having been supposed to have been murdered by the bishop's sumner and the bell ringer. This fact created a conflict between the Church and the civil powers, which from many other causes grew rapidly to portentous dimensions, and eventuated in what we call the Reformation. Had either Henry VIII. or Cardinal Wolsey foreseen the end of such conflicts, they possibly would have refrained from them, and patched up the difficulties by mutual concessions. But it was not so; nor possibly would their personal influences have been of any avail. Henry, however, in the course of his reign, having crippled the power of the Church, opened the floodgates for the power of the people to rush in. This power of the people in several succeeding reigns, under various fortune and against many obstructions, at length found the most uncompliant opponent to it, and assertor of the divine right of autocracy, in the person of Charles I. Thus, in 1640 the Commons, knowing what his word was worth, resolved not to take it (we presume acting under the mathematical principle above enunciated); but proceeded to discuss grievances before voting supplies. So much had the components changed in direction and force, that the people's voice, at one time silent, had now begun to speak out boldly, and try the issues. Notwithstanding this the orbit of the nation's life revolved, though the perturbation may have been more distinct. So the members of the House continued to proclaim their grievances regarding ship money, monopolies, the Star Chamber, the High Commission Court, etc., holding, by way of softening the nauseous specifics, that a parliament was a line of reconciliation between king and people.

74. Charles dissolved his last parliament on the 5th of May, 1640, upon which a depression seized the spirits of the whole nation. He at the same time put forth a declaration charging the Commons with malice and disaffection, instead of dutifulness to his person. He also complained of their taking upon themselves the position of directors in all matters, temporal and ecclesiastical, "as if kings were bound to give an account of their royal actions." Thereupon he committed to the Tower several of the members on the very day of dissolution, and Laud summoned a convocation of clergy, who continued to sit in spite of the dissolution of parliament. Amongst several measures, this convocation ordered that every clergyman should instruct his parishioners once a quarter in the "divine right of kings" and the damnable sin of resistance to his authority. Soon afterwards the mayor and sheriffs of London were dragged into the Star Chamber for slackness in levying ship money. This setting in motion of "all the wheels of prerogative," and other severe acts, drew closer the bonds of friendship between the Scotch Covenanters and the distressed English. The end we all know. Charles was not acquainted with the law of universal variation (46), otherwise he would not have attempted to concentrate all divergent sentiments and interests within himself: the consequence was, he was actually and allegorically torn asunder. He paid the penalty on the scaffold for an unmathematical bias. Such is prose. This was in 1649, and it was not till twenty years had elapsed that the perturbations caused by the movements of the revolution comparatively ceased, and the orbit of the nation assumed a less undeviating curve, which, much to the welfare of all parties, has continued to the present day. The event which introduced constitutional government,—that is, a system of compromise, always varying and suiting itself to the times and the wants of the people,—was the landing of the Prince of Orange, who, after the flight of the last of the reigning Stuarts, took up his residence at St. James's, and leaving the nation to settle business in their own way, most scrupulously avoided any assumption of right or any symptom of eagerness. Thus, mathematically speaking, the components of the parallelogram were left to work out their

resultant, as their angles and lines varied in divergence and weight.

75. And while we have been glancing at England in turmoil, so we may look at France, where in subsequent years, during the war of principle, the destruction of a king also occurred, though in the characters and acts of Charles I. and Louis XVI. there was little in common. The former being the victim of his ingrained nature, the latter of circumstances for which he was in no way responsible. Nations approach slowly to revolution, and events here and there cast their shadows before them. The turmoils of the Low Countries under the yoke of Austria, and of the American Colonies under Britain, no doubt added flame to the fire. The part taken in the latter, particularly, by the government of Louis XVI., which reduced it to bankruptcy, gave countenance and strength to revolutionism in Europe. La Fayette became a popular idol. On the success of the American colonists republicanism became a fashion even among those of the nobility who were poor or out of favour at court. The writings of Voltaire, D'Alembert, Rousseau, and Diderot cast a cloud over religion. Again, the vices of the people themselves, the marked despotism of the court (a virtual autocracy), reduced self-government and liberty to a nullity. Moreover, the taxes were unequally distributed,—the nobility, clergy, and monastic orders being comparatively free from them. At the same time the noblesse were little better than valets at the court. Justice there was none, and arrests by *lettre de cachet* plunged hundreds into the Bastille without trial or assigned cause, and of this treatment the superior classes were most in danger. The poor were oppressed by *corvées*. Added to all this, as stated above, the Government was impoverished. Again, there was no toleration or political moderation; no sympathy, but a deadly hostility, between the various ranks of society. During this concatenation of circumstances Louis XVI. was king. The result as regards him is known to all, and we need not repeat a dismal tale, but confine ourselves to the reflections superinduced by reading our moral and social problem.

76. If we interpret history aright, the dissolute reigns of his predecessors had more to do in hastening fate than had

Louis XVI. himself ; for momentum increases as the fly-wheel turns, but it is greatest after propulsion ceases. And so it is in all nature. The tides of the ocean are highest three days after full moon and change, and the ring of Saturn is most oblique after the body that attracts it has passed. Astronomers and mathematicians prove the laws of these phenomena. So it is with the affairs of men. The accumulative causes pass before the full effect is developed. The components of the French Revolution are easy to select. These in such number, charged with destructive qualities, could have no other resultant than in death, and the vibrations of the turmoil have not yet passed away.

77. Thus we see that the watchwords of democracy and autocracy, in their practical effect upon a nation, are as the opposite poles of a planet ; being always in extreme and in opposition, neither can suffuse its influence over the whole sphere. 'Tis when the opposite influences meet that there is healthy life ; but when the atmospheres of either flow in upon and overbear the other, then convulsions take place—such as the cyclone,—spreading wreck and terror.

CHAPTER XIII.

HAPPINESS IN RATIO.

78. THE greatest happiness to the greatest number is a commendable sentiment; but being inaccurate and unmathematical is not attainable. For the relation of man to the world exterior to himself being based on mathematical principles, one is the reflex of the other (14); and as this, under the laws of universal variation and inequality (43 and 53), is diverse, and greater or smaller, so the capacity of each man cannot be in accordance with all other men; but on the contrary, must be greater or smaller, with deviations almost infinitely asunder. So the ideas of happiness must be most various, and the capacity of enjoyment most unequal.

79. Take for instance the Jakun who inhabits the Malay peninsula. We find him covered with itch and filthy pigments, composed of guano, grease, and charcoal. His idea of the greatest happiness is a good scrape. To him nothing could be more enjoyable. Then the Batta, of Sumatra, as we ourselves have asked him, will tell you that his idea of greatest happiness is a man's hand cooked and garnished with lemon and chillies. An Esquimaux's we know to be a skinful of blubber. Catlin informs us a Sioux Indian's is to torture a captive. A Mexican's is pulque; a Pariah of Hindostan's idea is a dead dog; and the Samang's a dead snake. Baker tells us that the *summum bonum* of an Arab of the desert is a long draught of dirty water and soap suds, and, under the circumstances he relates, we quite believe this. An Ethiopian's is a forage amongst the Gallas; a Greek's a spitted Turk; a sick Chinaman's is a bit of tiger, a healthy one's bird's-nest soup; a Scotchman's is haggis; an Englishman's roast beef and plum pudding; a Frenchman's frog stew; a Dutchman's schnapps. These ideas of greatest happiness no doubt appear very absurd, but this absurdity proves our

problem, viz. the variation and inequality of ideas. Then to proceed, let us ask the gentler sex what their ideas of greatest happiness are? One will say, a carriage and four; another, loads of money to spend; another, a castle; another, a new bonnet; another, a train of admirers; another, to be a parson's wife; another, to be a play actor's; another, to have a good controversial squabble, etc., etc. The various ideas, if enumerated, would no doubt prove most contradictory, and at their very outset would be sufficiently bamboozling to the most enthusiastic supporter of the popular cry.

80. Then let us look at the mathematical bearings of the subject. Let us put a cruel and morally torpid Sioux beside a sensitive, humane, and intellectual European; should we not be convinced that the capacity to enjoy happiness was one thousand times greater in the latter than in the former? Or, confining ourselves to our own country, let us compare the capacity for happiness in a sleepy frequenter of police courts and in a distinguished member of the Royal Society. The ratio here even could not be estimated at under 1 to the 1000. The fairness of this principle will then come home to the mind, that the greatest capacity for happiness must reside in the most educated and gifted, the least in the most ignorant and obtuse. The ratio of capacity may be reckoned at 1 in 10, 1 in 100, or 1 in 1000, still the correctness of the principle is borne out. Then were we to accord the heavenly influence to numbers, irrespective of capacity, we would surfeit some and starve others, and so do double injury; or inverting the problem, we would strip the body that could appropriately carry the pearls, for the benefit of its fellows, and cast them to swine. Thus happiness comes under the same rule as freedom, which we have shown to be necessarily in ratio to capacity of use and enjoyment (65).

CHAPTER XIV.

MAN AND BEAST.

81. WE must now diverge somewhat from our train of argument, in order to gain an estimate of our position and responsibilities in the world ; and to this end we must institute a comparison, however odious, between ourselves and the lower animals. We have seen that living man, considered singly, is composed of the material and ethereal (10) ; and this may be admitted to extend to animated nature as a whole, whatever the relative proportions may be in the latter case. These proportions will work themselves out, we hope, before the end of this chapter is reached.

82. Naturalists inform us that man is developed from an ovule, whose size is the 125th part of an inch in diameter ; that is, about the size of a dot made with a steel pen. This fact no doubt is very derogatory to our self-conceit. Naturalists further unflinchingly add that this ovule differs in no respect from the ovules of other animals ; and the embryo itself, at a very early period, is hardly to be distinguished from other members of the vertebrate section. Mathematical inquiry, though not reaching eternity, carries us farther than the naturalist's ultimate, for it proves that the vital spark, the initiator of the ovule, radiated from a point, which we have shown to be an object infinitely small (1). The emergent being, then, must have had two forms before it reached the earliest development of naturalists, viz. the ovule. First, that of a sphere, which we have shown to be nearest to a point (3) ; second, that of an ellipsoid. For there being no fixed point within a man (12), the next form would have two centre points, as an ellipsoid, before it could have more. In this stage the external and equal centripetal forces would oppose the internal and eccentric centrifugal, and an ellipsoid would be the result. After this stage only could the more complicated form of the ovule of the naturalist be developed ; and so on, till birth gave freer scope to the growths of body, arms, and limbs, in their various sizes and

modifications, and the numerous dispositions of bones, sinews, veins, muscles, etc., etc.*

83. Thus at conception man's form does not vary from the beasts, and even till old age, chemists inform us, he is of the same chemical material. The ape, dog, cat, horse, elephant, tiger, etc., have the five senses as man has, and these are more or less perfect in them, being adjusted by nature to their habits and wants. Thus a dog's scent, a horse's hearing, and a cat's sight are superior to man's; in other respects, however, their senses, such as in taste and in touch, are inferior. That beasts have mechanical powers we are assured when we look at the spider's rope bridge, the bee's geometrical cell, the sewing-bird's nest, and the ant's conical house. At first blush we are puzzled how to find any radical differences between man and other mundane creatures. The great naturalist Darwin seems to place all under one law, viz. the law of natural selection; but from this law we understand Wallace (another eminent naturalist) to except man. In order to judge for ourselves, let us apply the mathematical test and see what we can make of it.

84. Darwin has brought an enormous deal of observation to the front, which fact entitles his opinion to the greatest respect; but in reading his discussions we cannot avoid feeling

* As the subject of evolution in creation has been attracting considerable attention lately in the south of New Zealand, as well as in other parts of the world, it is necessary here to allude to it. Not to dilate on the various meanings and interpretations given to the word "evolution," we may at once state that our thesis does not commit us as partizans to either of the main sides to which controversies reduce themselves; that is, to the primordial or derivative theories. We have shown that we cannot arrive at the ultimate atom or motamentum (1 and 8); so neither can we arrive by reason alone at the original germ of creation made in the beginning at one time or at many times. Our interest (and in this volume to this we confine ourselves) lies in the laws which move mind and matter existing in or between the infinite or the infinities, that is, between the points such theories affect to embrace. As we noted also that sectarian professors are powerfully exercised by the discussion, we state ourselves to be of those who hold Christianity to rest on too solid a basis in its ethereal attributes, too humane and expansive in its principles, to be injured by earnest, honest, and free discussion on the works of nature. While we say this, of course we do not mean to argue that narrow sectarian predilections may not be disturbed, either by curtailment of selfishness, or by enlargement of charity: a bigot fears the one, a zealot hates the other.

that he has been too much among apes, monkeys, and parrots to give a verdict in harmony with the facts and teachings of other sciences besides those of natural history, and without which no opinions can be held to be generally allowable, or even acceptable. The theme is a great one, and we must approach it with a profound sense of its gravity and importance. The naturalist demonstrates with pride how the female bird chooses her mate and prefers him for his gorgeous colours; but woman often, on the contrary, is not actuated by personal fascination, making her selection for the sake of money, a thing abstract of man. This shows that she is not guided by feeling alone, as the beasts are. Though the links between man and the animal whose shape is nearest to his, viz. the ape have not been discovered, yet the argument of Darwin, on which he bases an opinion that these links may yet be found, is in all fairness admissible. He shows clearly a gradation of forms and intelligence upwards, from the lower class of apes to the highest, or in mathematical words, a ratio. He also as clearly proves a gradation of forms and intelligence downwards from the higher class of men to the lowest. By this means he shows that the distance from man to the ape may be estimated, or in other words, the width of the gulf calculated. But our impression is, all this trouble is unnecessary when we have already got facts more parallel than these, viz. that we, with the beasts, emanate from a point, and further, that we are chemically the same? Our bodies are thus of one material, and our creation is by one principle. Where then does man differ from the beast? The radical difference bodily is that he stands erect on two feet. The radical difference ethereally is that he can restrain himself, and in so restraining himself he can record and bear to record his actions; and in recording his actions he can take praise or blame; and in praising or blaming he can reason; and so he can build up, mechanically or mentally, structures of stone or letters, and social combinations of infinite variety; and his intelligence increasing, he can explore the depths of the earth and the heights of the heavens, and thus wonder at and enjoy alternately the works of the *Creator*, the

great *Cause and Effect*, the *I am that I am*. These are the attributes of the man in which the beast appears to have no participation. We say, appears to have; for arguments can be put forward to show that in the beast even there is participation in degree, however slight that may be.

85. Then says the naturalist A, "That tall talk is all very nice; but here is my dear gorilla, which very nearly stands erect, in fact he has only to touch the ground gently with his knuckle and he balances himself very creditably." "True," says the mathematician B; "but he still bends forward, he is not erect as the man. The axis of man's body is exactly tangential to the horizon, so it points by an infinite straight line to heaven. Your pet gorilla, with all your coaxing, still inclines at 75° . Give me the length of his shadow, and I will give you the length of his axis exactly, to the inch. The comparison is ridiculous. His axis is measurable, man's immeasurable."

Then to proceed, we will grant to the lower animals much intelligence and many good and bad traits, but we cannot grant to them what is the root of man's moral and social responsibilities, viz. restraint,—*i.e.* power over self, and hence reason. The dog collects his master's sheep, but he does this under his master's eye. The monkey climbs the tall cocoa-nut and throws down the fruit; this also is done under the eye of his keeper. When left to themselves both follow the bent of their animal wants; and their emotions of love, grief, pain, pleasure, curiosity, and hatred are confined to these. They of themselves attempt nothing further. They may move by the cry of their fellows, but they can take no bearing, the cry is of collection or dispersion only. That they have no reflection, properly so termed (though they may do certain acts in sequence, from inherited instincts), we conclude from what we have ourselves seen. Thus we have seen that most sagacious of animals, the elephant, tremble with terror at the sight of a kitten. Had it had restraint, and from restraint reason, it would have known that a kitten was not a tiger; and though of the tiger species, that it was yet too small to injure it. So also we have seen the same huge animal in the greatest fear of a tiger's skin spread out

in the process of curing. Had it had reason, it would have known the dead from the living, the skin from the body. We have known also a Newfoundland dog save a child from drowning. He dived and pulled out the child ; but so he would have done a dish cloth. Had the same child been sleeping on the rails of a railway, the dog from want of reason would not have moved till it saw the child cut into pieces. Thus the act in the water was an act of instinct ; to save in the other case would be beyond this. And it is well ordered that this should be, or how cruel a fiend would not man be. It is well that the lamb knows not his slayer, nor the ox his butcher, for neither know their fate. To grant reason to the beasts, then, is to proclaim man a murderer.

The beasts, then, from having no consideration of the abstract, which we call reason, have no plurality of design, but only, on a plan inherited, one mode of building their nests or lairs. In each class or family there is no variety of architecture, such as we see, so elaborate and beautiful, in the cities of men. They spin and weave ; whilst the squirrel may float itself on a branch, it can neither construct boats, sails, nor paddles. Its wants require no ethereal restraint ; its restraint, being subjective and objective, its existence is perpetuated without (so far as we can see) the ethereal or spiritual essence. There is therefore no necessity for the knowledge which reason brings. Far less even do beasts exercise that restraint over their fears, hopes, and loves which it is the duty and power of man to do at times. The good minister in the steamer *Pegasus*, on the coast of Northumberland, in 1843, calmly and reverently preparing the encircling passengers for his and their death, whilst the ship was gradually sinking, is a triumphant example of the unique position of man in this world. In the beast there is no such parallel. Or take the more recent conduct of the captains of the *London* and the *Northfleet*, who in saving the lives of others stood to duty till death. In these heroes we have a profound mathematical demonstration that the ethereal essence, *i.e.* the soul of man, is superior to death. Have we this in the beasts ? If not, then we may conclude that while

in material we are one and the same, in mind and soul the gulf is all but unfathomable, if it be not entirely so; for the unfathomable being illimitable, by reason alone we cannot say to certainty.

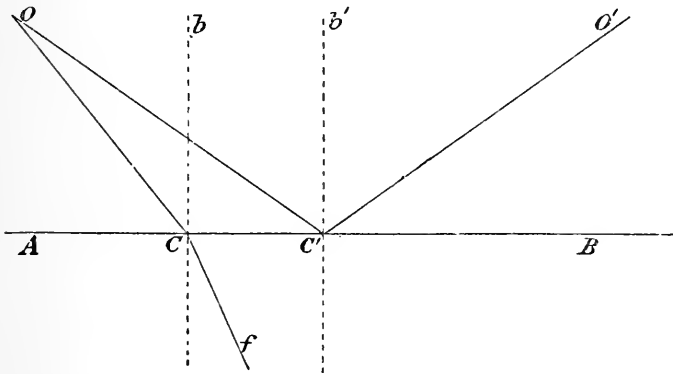
86. But some argue, how low are the savages; very little above the brutes in habits or even in appearance. To this we reply that it is in appearance only, not in capacity of mind. The Terra del Fuegian, the Siletar, or the Soudanee are said to be the lowest; but set either of these when young beside an orang utan, and after twenty years teaching, what would be the result. To the orang utan, or ape of Borneo, nothing but a few practical tricks, unassociated with mind. To the lowest of mankind the result might be in his conquering the usual academical and collegiate courses, and in his becoming an accomplished surgeon, engineer, mathematician, or astronomer. Thus in mind again there is scarcely comparison, if there be any, between the lowest of mankind and the highest of the beasts.

87. Looking as a whole at animated nature, whose different species are enormous, and whose individuals are all but infinite in numbers as the sands of the sea, no doubt we see a wonderful gradation of form, and we see individuals occupying the middle space between classes or families: such as the fossil pterodactyl and plesiosaurus, the living zoophites, the duck bill of Australia (an ovoviviparous animal), the tapir, the babi rosa (pig stag), etc., etc. So, materially, the ape may link man to the beast; but till all the links are found in sure succession, man's descent from the ape, though accepted by many eminent naturalists, may be questioned. In the meantime two opposite theories—the evolutionary and separate creative—are supported with fairly balanced cogency. The theme is as expansive as the universe.

88. If it be insisted on that man descended from the ape, then by the material links of creation we may insist that the ape, a mammal, descended from the aves, the aves from the reptilia, the reptilia from the pisces, the pisces from the mollusca, the mollusca from the cirrhipedes, the cirrhipedes from the annelides, the annelides from the crustacea, the crustacea

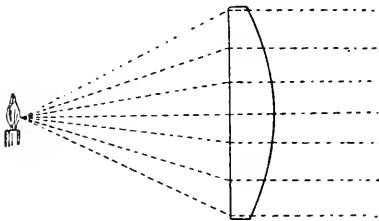
from the arachnides, the arachnides from the insecta, the insecta from the vermes, the vermes from the radiata, the radiata from the polypi, and the polypi from the infusoria, and these from a single pair on one spot, which is beyond comprehension. Creation is unattainable, therefore, by the knowledge of man. But if, on the contrary, it be not insisted on that the man descended from the ape, neither need the ape have descended from the lower orders down to microscopic beings above recited, myriads of which are in a cube inch of space; but each may have had his or their peculiar mode of creation, through divers independent processes and in various places. Thus, till science has displayed the material links between man and the ape or any other animal, the subject is clouded in endless but interesting speculation. Let us revert to a greater wonder, proved at the commencement of this chapter, viz. that each single man is generated from an infinitesimal point, and may in thirty or fifty short years develop into a Newton, a Watt, or a Scott.

89. Putting on then our mathematical spectacles, and turning to an illustration of the rays of light passing through material glass, which is given in a treatise by that eminent engineer and scholar, the late lamented Alan Stevenson, we



are shown that if a ray proceed from a point O within a piece of glass to a point C at its surface AB , and if OCb at its incidence be less than $41^{\circ} 49'$, it will be refracted in some

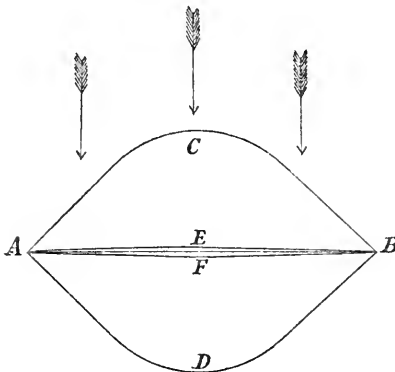
direction Cf ; but if this angle be greater than $41^{\circ}49'$, as $O C' b'$, the ray will be reflected back into the glass in the direction of $C'O'$. On this principle the dioptric system of lights for lighthouses is constructed; between which and our subject there is a parallel, though it may be somewhat fanciful. The lens is fixed perpendicularly, to the light, as man's horizon is to the zenith,—and a flood of light passes through to guide the storm-driven wearied mariner. But beyond a certain angle no light



passes through, and the material glass there is dark and without light, just as in the inclined and crawling brute creation we are unable to perceive reason. The material they have, the perceptible illumination they have not; or if they

have, it is in degree inappreciable.

90. But the gift of reason is not an unmixed blessing; were it so it would be as a balance without counterweights. We have shown that a moral tower is raised to a height exactly in proportion to the labour and time taken in overcoming the obstacles (49); in other words, “the temptations to evil.” We



have also shown that desire for good works takes the direction, and rises to the height, of the parabolic curve ACB , the same, having opposition thereto, from bodily frailties acting in the direction of the arrows (37). The course of evil actions in like manner proceeds in the parabolic curve, but on the opposite side of the line AB , in the direction of ADB . In the

one case man acts under the restraint within himself, and so

can claim praise or reward for his actions (85); in the other case he ignores this attribute, places himself below the brutes, and must therefore take blame or punishment. There is no gain-saying this.

91. But by reason our thesis, we repeat, does not pretend to grasp the ultimates, whether of greatness or smallness; so we are confined to an inquiry as to the laws of things intervening (10). And when we descant on a beast's ethereal attributes, we must hold ourselves to the relative. Man's moral tower we see in time may rise to the height of C , whilst on the other hand it may fall to the depth of D ; the condition of some would only raise them as high as E , and lower them as far as F . It cannot be denied that a dog knows when it has done well or ill. This, by way of distinction, we call instinct, which is extremely like reason; but whatever be the gift, or however small the degree, the law is the same. Restraint of self in good offices, even in a beast, deserves reward; want of restraint in bad offices, punishment, in the ratios of E and C or F and D respectively.

CHAPTER XV.

STATE PROPRIETORSHIP AND A NATION OF LEASEHOLDERS.

92. WE have seen in the last chapter that the earth is divided between man and beast. The former occupies his share by his reason and his weapons; the latter by his instinct, strength, and ferocity. And though man in combination is generally victorious, and so appropriates what he wants, yet there are places which, under certain circumstances, the beast holds all to himself. Thus portions of Hindostan, even at the present time, are depopulated by tigers; and we ourselves can speak from experience of their destructive inroads on the population of Malaya, in a small portion of which, viz. Singapore, which in the years 1842-43 had a country population of not over 10,000 people, yet of these one man a day was taken by this savage beast. The author at this time was engaged in surveying the gambier plantations of that island, in which service he had daily to cross their tracks and expose himself by standing on the edges of their covers; so he during that time was brought practically to feel the general danger of such a wild domain, whilst participating in the general tremor and doubt that was cast by such dreadful events over the native population. For against the tiger in the jungles of Malaya there is no available protection. The tiger springs from his ambush and the victim is gone in a moment. Here the beast, having the advantage of close cover, overcame man by his strength and ferocity. But the man to some extent defended himself by his reason and weapons; for by digging pits and setting baits the tiger was tempted to spring, and his spring landed him at the bottom of the pit, where he was easily despatched.

93. And while the polar regions are the domain of the bear, so in tropical regions large malarious areas are the domain of the alligator; also even in some places—particularly where the salt waters of the sea and the fresh waters of the rivers meet—

the little sandfly, by his numbers and the virulence of his bite, chases man away from his stronghold. A mosquito will settle on a king's nose, and who can prevent it !

94. Grasping at the earth, then, is a very common tendency. 1st. As between man and beast. 2nd. As between man and man. 3rd. As between nation and nation. Hitherto the earth has proved too large for the thirst for universal dominion, either in an Assyrian, a Roman, or a Tartar,—in an Alexander, an Augustus, or a Napoleon. Yet kingly or national power overshadows certain distinct portions of the earth, in which subjects settle under various systems of tenure. Colonization independent of the parent stem might take place, as it did with the Greeks and Phœnicians in early times, or as it does with the Chinese, to a certain extent, at this present day. Or it might take place under letters patent from the Crown, of which we have examples in the Northern States of America. More recently, again, scientific survey and the minute elaboration of modern civilization have enabled governments to extend the privilege of proprietorship to the people in general, and not to the lords and leaders in particular. In Canada, Australia, New Zealand, etc., the system of land division has been carried to such a pitch of perfection that single individuals, of whom there are thousands and millions, can be assigned portions of the earth, correctly to the foot of measurement and the minute of bearing, and this in freehold from the Crown direct. These are colonies having constitutional government, to which they have been acknowledged, by the mother State, to have a right.

95. On the contrary, in the tropical possessions of Great Britain, which have been, for the most part, conquered by force of arms, the tenures are not freehold. The lands for the most part belong to the State, and are held on quit rents by tenures differing in the various provinces and under most complicated local usages, on which it would be impossible here to enter. But we may cite one case by way of illustration. In the south of India the ryotwarie system prevails; that is, the State taxes the cultivator direct. The imposition is heavy, and varies with the quality of the soil; from which tax the government of the interior is in a great measure supported. This system, no

doubt, is highly appropriate where a bureaucratic government and an enervated and docile people are concerned; but when it was attempted to be thrust on the European and Chinese settlers of the Straits of Malacca, by Fullerton, a Madras official of the East India Company, it was found to be so obnoxious that the population rather than accept the leases, chose to forfeit their holdings. They naturally argued that the Settlements were not in the position of conquered ones; they therefore did not choose to risk any capital in the improvement of their holdings till such holdings became their own, and ultimately this principle had to be assented to. The ryotwarie system was also attempted in Java by Sir Stamford Raffles, but with signal failure.

96. Now what is this system of leaseholding which we find current in conquered countries, but so eminently distasteful in districts outside thereof? It means no sympathy between the rulers and the ruled; no credit—and hence no capital in the hands of the people; no comfort, none of the amenities of civilization, amongst the families of the land. True, the system theoretically might be most benign under a good autocrat; but it must deteriorate to be an expensive, exacting, and overbearing rule if lodged with numbers,—such as a council or parliament,—each member having in his train countless greedy satellites to maintain out of the public revenue.

97. Thus at the outset, as we have had opportunities of observing, State proprietorship and national leaseholding are obnoxious to a free people; and were they ever by any means carried out in Great Britain, for instance, even to a very partial extent, the popular legislature would extinguish them. The direct burden of a fair rent to the State would be too obvious an object for the sole constituents—the rent payers—to get rid of, that no parliament could stand for a moment that did not minister to this measure. The initiation of such a system, with such an apparent result, would therefore be nothing less than the call for revolution, the forcible transference of property from one class to another, such as took place in France seventy years ago.

98. If such be the difficulties of a system at the very outset, what would they be as time progressed? What arrange-

ment would be made at the termination of leases? It is possible to spend £100,000 on one acre of land on the building of manufactories and other works of industry; would a leaseholder like to submit such a fortune periodically to arbitration? or would he not rather avoid such a contingency, and carry his capital and skilled labourers to a country that would give him more certain protection,—that is, such as in all free countries is held inviolable, viz. the right of property, the principle of whose basis is restraint (85); this being the basis of all progress, the very tower of great strength in a nation?

99. The enunciation of a national leasehold theory by writers of acknowledged abilities, however chimerical it appears, indicates a growing sentiment in the people. The subject should therefore be carefully looked in the face. To us the sentiment indicates anything but the avoidance of landholding by the people; but on the contrary it indicates *earth hunger*. This appetite is fully satisfied in the colonies; but can it be so in Great Britain without new measures? We think not. If our opinions be correct, it is freehold the people want, not leasehold; and under the operations of the national school boards, which will doubtless prodigiously open the eyes of the labouring classes, giving them knowledge and power which they never before possessed, such wants will have to be satisfied. And the direction that the public measures will probably take, will be in the purchase of estates by the Crown for cutting up, or sectionizing, and sale to these classes. Looking at the subject as we do, from a bird's eye view, this seems to be the alternative to actual revolution. But, say the privileged and entailed landholders, this looks like special legislation against us. To this, a middle-class and disinterested man would reply, True; but it is only a counterpoising one against the long-supported special legislation that has retained the earth in your hands. So by the rules of statics, where there is an oscillation of tendencies, each tendency will produce the effect due to its power in the orbit of a nation (30); and this effect is not to be avoided by the privileged class.

100. Further, consider, O ye great landholders, that the manual labourers are not now what they once were. By stimu-

lated education they have been initiated through Ovid into the loves of the gods, and through Cæsar into the tactics of a conqueror. Your overbearing power is no longer available. It is as the Mintra, the weakest of mankind, and the elephant, the strongest of beasts. Knowledge even here is omnipotent. The invocation of the Mintra when he destroys an elephant commences thus :—*Iang nene kapada aku, iang aku kapada nene*, etc.,* of which this is the translation at length : “My grandfather’s to me, mine to my grandfather ; my smell smell of water ; my smell smell of leaf ; my smell smell of earth ; my smell smell of grandfather ; my smell smell of mud ; eating pinang mixture, I shut grandfather’s nose ; hind foot do not raise, hind foot is heavy ; fore foot do not raise, fore foot is heavy as if there was hung a split stone ; as if a water jar were hung ; move stone, with it move fore foot of grandfather ; move together ; move entrails ; receive the fingers and hand of grandchild, grandfather !” On this invocation having been internally repeated, the Mintra pierces with his spear the exposed sole of the hind foot of the elephant through to the instep, and the huge beast (his grandfather) is now at the mercy of its slayer. So to the knowledge of the small the great must bow.

101. As amongst free men a State proprietorship is a fiction, so is a nation of leaseholders impossible. As one (the Crown) cannot hold all, neither can all (*i.e.* the people) be landholders. The number obtaining the coveted possession should increase with the education of the masses ; for when the education of a populace is general, it appears clear that the more new landed proprietors there are, so much more stable will be possession by that interest, old and new, as a whole. And if this should be effected by gradual and legitimate means, there will be less hardship incurred than if it be by revolution, entailing disinheritance and all the other miseries of civil war.

* Jour. Indian Arch., vol. i.

CHAPTER XVI.

LAND AS A SUGAR BAG.

102. THIS is a party interest that indicates a desire and not a full intention. But we, as inquirers, must look on social tendencies with an unbiassed and critical eye, giving due weight to each, by which means we may anticipate their direction and force.

103. In the first place, before coming to the subject of this chapter, we must revert to the artificial education of the masses, which in the orbit of the nation cannot otherwise be named than as an experiment,—a new measure, of great import as an outlet for aspirations in the many, never before opened, and whose inevitable effects will be to disturb the present balance of interests existing in the nation. With the propriety of the measure we have nothing to do, as we are not reformers, but merely observers and recorders.* It, no doubt, has its political aspect; so necessarily it must have two sides in opposition,—for what seems good to the *holder* must seem bad to the *wanter*. In a body politic, a centripetal and centrifugal force are obvious though discordant concomitants. The Canaanites were never so much abused as when the Jews were in process of wresting their lands from them.

104. So also there must be much difference of opinion on artificial State education, the resultant of which will increase and diverge with the variations of the components in society. One component extolling secular training, another mixed religious, another denominational, another technical, and so forth; yet each in their turn giving bent to the national mind. Of this, however, there can be little question, that undue artificial State education forces it beyond the means and responsi-

* The condition of the mother country and a colony being diverse, there is great room for discussion and disagreement on several points here noted; in short, it must be admitted that what is good for one is not always good for the other.

bilities of the parents, who are the educators appointed by nature. Being unnatural, therefore, it must be an unsympathetic process, in which the pillars of the hearth—to wit, duty, love, and respect—can have no cultivation.

105. Be that as it may, knowledge, however acquired, is power; and power has its demands; and one of the demands will be that earth hunger should be satisfied. This will be a *sine qua non* to a perfect state, whose statical definition is, when all the divergent and opponent forces affecting the body and mind of the nation are *in equilibrio*; and whose dynamical definition is, when all these forces hold a true course (37). When a nation, therefore, is not *in equilibrio*, or in a true course, there must be moral and physical perturbations between parties, the evils of which it is the business of Government to assuage by suitable measures. When the growing education and power of the people, then, sound the watchword of earth hunger, viz. *Why should not land be bought and sold as readily as a sugar bag?* the privilege will have to be administered to, though it is impossible to carry the object in its entirety. Thus, what has been done in South Australia and New Zealand by Torrens' Land Transfer Act, will have to be done in Great Britain, and the framework will be the ordnance survey. Great Britain, with all its old prejudices, will not be able to avoid this. But, notwithstanding this, land can never be sold as a sugar bag. This is the hyperbolic expression of an enthusiast. And why? Because sugar melts: land does not. In holding sugar, a man holds a perishable article; in holding land, a man stands on what might support himself for ever.

106. Thus when a community demand of their Government to treat their land as a sugar bag, the Government reply is: "Good; if you will let us treat the land as if it can be melted. Let this fact be allegorically admitted, and you shall have the most surprising facilities given you in land jobbing; in fact, we will let you turn over an estate of thirty, and three hundred thousand acres, as easily and readily as one, a half, a quarter, or one-tenth of an acre."* To make a long story short, the

* This is actually the case in South Australia and New Zealand.

Governments of South Australia and New Zealand say: "Return your Crown titles to us, and we will be responsible to you for the holding, on a very small commission, and yet we will maintain your right to rents and other profits of land, so long as you are not convicted of being traitors." The Government thus become the people's land trustees; and in such case, no other feelings than mutual confidence can exist between the two.

107. A holder under the Land Transfer Act must thus, in his own interests, be not only loyal, but conservative. Hence no disagreeables are without their counterpoise. In Great Britain, general education and subsequent participation in land-holding by the masses may be by some considered an evil; yet as the State, under such circumstances, must necessarily be the trustee for the numerous small holdings, it will have a powerful guarantee of peace and order in its own hands.

CHAPTER XVII.

MAN LABOUR AND MACHINE LABOUR.

108. ENGINEERS inform us that six pounds of coal, acting by fire on water, gives a force equal to one horse power per hour ; and McCulloch informs us that the coal produced in the British Islands in 1857 amounted to 65,394,707 tons. Now, for the sake of illustration, let it be admitted, though it cannot be perfectly demonstrated,* that half of this is consumed in production of iron, copper, lead, etc., and in driving machinery used in ocean navigation, railway traffic, mills, etc., etc., all of which go to forward the objects of the nation, whether in pleasure, war, money making, or otherwise, and which create production and consumption. Say, then, that 33,000,000 tons of coal per annum go for this purpose, and let furnaces and machinery work on an average for 160 days in the year and eight hours per diem, or 1,440 hours per annum ; then one horse power will require four tons of coal nearly per annum ; hence the consumption of 1857—the latest we can refer to—would indicate that a steam power equal to 8,250,000 horses had been assisting the work of the nation, either in giving facilities for interchange by rapid travelling, expeditious carriage of goods, or

* McCulloch gives the following estimate for 1858 :—

		<i>Tons.</i>
Domestic consumption and smaller manufactures		20,000,000
Exports to Ireland		2,000,000
Exports to foreign parts		6,500,000
Staple Productions and Machinery.	Production of pig and bar iron	16,000,000
	Copper smelting, iron and brass manufactures, etc.	10,000,000
	Cotton manufacture	1,000,000
	Woollen, linen, and silk manufactures	1,000,000
	Salt works, glass works, etc.	1,500,000
	Lime and brick works	2,000,000
	Railway carriages, steamboats, etc.	5,000,000
		65,000,000

in converting raw produce into prepared articles of all sorts of wares. Again, engineers inform us that one horse power is equal to seven men's power; thus steam in the above year supplied a force equal to 57,750,000 hard working men. We find also that in 1857 there were nearly twenty-nine millions of people in the British Islands, which means that there were 4,833,333 manual labourers, for we must deduct five-sixths of the whole for non-working women, brain-workers, capitalists, children, and gentlemen. Thus the labour power of the nation was by steam raised to 62,800,000 men, or thirteen times more than if there had been no steam. And what is the effect of this fact? Let us inquire, even though we cannot anticipate the issue.

109. We must look upon the reciprocating action of the piston of a steam engine in the same manner as we look on the pulsation of the heart of a man. So also must we look on the motion in all the steam engines together, with the pulsations in all the men, as constituting the primary force of the nation, from whence all inward and outward tendencies proceed. Having done so, we may then examine the present divergencies of this force, as they grew with the development of steam power, and spread over the world in mighty radiations. For this purpose we must go back a century, and note the introduction into the industrial world of Arkwright's spinning jenny (1771), and Watt's improved steam engine (1774); then turning to the imports and exports of the nation, and examining them from a period before they could be affected by the new mechanical influence, we find the following facts, which, at all events, give us a notion of the extent of the outside circulation:—

TRADE OF THE BRITISH ISLANDS WITH FOREIGN COUNTRIES.

	<i>Imports.</i>	<i>Exports.</i>
1782. . .	£10,341,628 . .	£13,009,458
1792. . .	19,659,358 . .	24,905,200
1800. . .	30,570,605 . .	39,471,203
1817. . .	29,910,502 . .	40,349,235
1827. . .	44,908,173 . .	37,181,335
1837. . .	54,762,285 . .	42,069,245
1847. . .	90,921,866 . .	58,842,377
1857. . .	136,215,849 . .	122,066,107

Thus, from the above table we have the remarkable fact that while the population in 1782 was about twelve millions, the outside trade, without the aid of steam, was twenty-three millions of pounds sterling only; but in 1857, by the aid of steam, a population of twenty-nine millions had increased their foreign circulation to two hundred and fifty-eight millions of pounds sterling; that is, by means of steam, about two and a half times increase of population had created eleven times growth of trade.

110. Viewing the medium, then, through which, by aid of steam, this immensely increased circulation is made, viz. the mind and muscle of the people, we are bound to conclude, having regard only to the above interest, that each man, woman, and child, as units, are four and seven-tenths times more important in 1857 than they were in 1782, as shown below:—

	<i>Population.</i>	<i>Foreign Trade.</i>
1782.	12 millions.	£23,000,000 sterling = £1 18s. 4d. per head.
1857.	29 millions.	£258,000,000 sterling = £8 18s. 0d. per head.
		Increase per head, $4\frac{7}{10}$ nearly.

Or, assuming labourers at one-sixth of the population, we have the following result,—

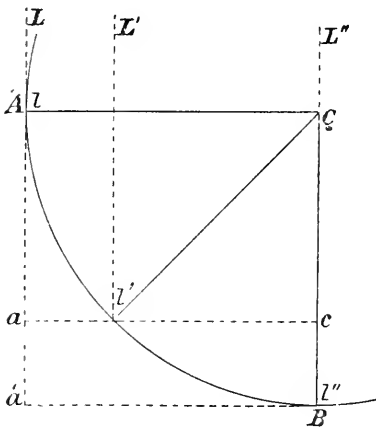
	<i>Labourers.</i>	<i>Foreign Trade.</i>
1782.	2 millions.	£23,000,000 sterling = £11 10s. 0d. per head.
1857.	4·8 millions.	£258,000,000 sterling = £53 15s. 0d. per head.
		Increase per head, $4\frac{2}{10}$ nearly.

This gives but a very partial view of a very large subject, which, for its full elucidation, would require us to dive into the intricate ramifications of home production, trade, and circulation. But we believe this trouble to be unnecessary, as the extent and increase of foreign trade is a sufficient index in itself of the prosperity of the nation at large. And we may hazard the remark that the increase and importance of the internal circulation is tolerably accurately stated when we refer to the remark in a preceding part of this chapter, viz. that through steam the labour power which supports home as well as foreign trade had been raised by thirteen times. Increased circulation is a corollary to this fact, and the whole world

ministers to the tastes and comforts of the people. China sends her tea, Ceylon and Arabia their coffee, Java, Mauritius, and Jamaica their sugar, Sumatra and Japan their camphor, Molucca her nutmegs and cloves, France her silks and brandies, Greece her currants, Spain her raisins, Portugal her wines, etc., etc.; and the profits of this circulation have developed into a Belgravia, a Brighton, and a Scarborough. Higher-class houses have risen in the metropolitan and every provincial town; and with this, luxury, refinement, and expensive habits have gone on apace. Our humble-minded, economical great-grandmothers, could they return to the world, would gape aghast with astonishment.

111. And human nature, ever selfish (every one always endeavouring, under the law of universal variation (43), to see things to his own advantage), sets classes against each other. Thus the capitalist cries, "All this is my doing; it is the result of my intelligence—my brain-work." But to this the holder of manual labour demurs, and asks, "Why is it not more my doing than yours? True each of you capitalists, the possessors of stored up labour, may by the beck of your hand produce more movement than any of us singly may pretend to do; but our numbers are legion. So as between class and class we are on equal terms, doing equal service, and without us not only could you do nothing, but your capital would evaporate also. In other words, as concerns this great trade circulation of Great Britain, in its outgoing and returning processes, you to some extent control the pulsations, but we are the innumerable valves. So in starving us you weaken yourselves; our functions are supplementary of each other; and without both neither can exist, neither could thrive. Then why should we not taste of the good things while the coal lasts?" The labourer may now, under modern facilities, organize for self-elevation, and strike till he extracts his demands. When this happens, there is no adjustment of opponent forces; and if these be equal, and impelled by equal gravity, then, under dynamical laws (32), one destroys the other, and capital and labour vanish in proportion to the extent of oscillation in the orbit of industrial life.

112. Thus when there is concession on neither side, in mathematical ratio to the prosperity or adversity of the times, capital may be successfully opposed by foreign capital, labour by foreign, cheap, and unorganized labour. When the former takes place, the industry leaves the country for Belgium, Germany, or America; when the latter, the labourers are supplanted in their own soil by aliens. In this direction the Manchester and Glasgow labourers are supplanted by the Irish, the Californian by the Chinese, the Queensland by the Polynesians, the West Indian negroes by the Hindus, etc., etc. Capital and manual labour in their functions may then be said to have accelerating and retarding influence on each other; and this influence will follow a law, and be mutually beneficial or mutually



offensive, according to the indications of that law. Let AB be a quadrant of circular motion whose centre is at C , and let the lines $Ll, L'l',$ etc., represent labour acting by parallel motion on capital, $lC, l'c,$ etc.

113. Then labour in its state of acceleration will culminate at A , in its state of retardation at B ; between which points there will be all degrees of advantage and disadvantage, rising and fall-

ing in like manner as the tangents and co-tangents. But at the point l' in the radius Cl' , which is in the middle distance between A and B , the influences will be at their true mean—of equal weight. This point, therefore, represents the only position where they are mutually beneficial; for the law of perfection (39) we have seen requires opponent forces to be *in equilibrio*. In this position neither capital nor labour have unfair advantage one over the other.

114. As practical cases of labour culminating in acceleration, we will cite by way of illustration what we have observed.

Thus we have known of Mrs. Y having engaged nurse Z to go to one of the colonies, but who in a few years was glad to return home again in the position of nurse to her former nurse. Again, Mr. W engaged labourer X to go also to one of the colonies, at £40 a year salary, added to which were to be provisions and housing for his family. On arrival X was put on W's property, consisting of twenty acres, where he was expected to grow corn and vegetables for his master. But at the end of the year X reported that all the corn and vegetables were consumed by himself and family, and he now demanded his £40. W, having no money, gave the property to X in lieu thereof. Thus the labourer absorbed the property of his employer. These are culminations in one direction; if we wish to see them in the other, we shall require to go to old countries, where labour keeps the soul and body together only, while the capitalist feeds on the fat of the land. This is so common that instances would be supererogatory.

115. The true mean, then, is what is desirable, because fairly beneficial to both parties and injurious to neither, and in which position both can exert their components towards a full resultant; and it is the business of the legislator to devise how this can be best effected. Without such disinterested aid, the parties engaged in industrial pursuits are apt to undo themselves, as the beggars of the Hindu story, who, having fallen in with a tree bearing golden apples, loaded themselves till they could barely stagger. Not content with this, they coveted each other's treasure till they set to outdo each other, which state of affairs ended in a general *mélée*, one killing the other, till all died. Strangers now came up and carried off the golden apples.

116. The practical root of the question commences with labour in its humblest and most common form. Thus we would ask the farmer the ratio of value between a man who wields a flail and one who feeds a thrashing machine; or the ratio between a man who drives an ox-plough, or a three-horse double-furrow one. Then, with steam power equal to fifty-seven millions of men working for the twenty-nine millions of all ages, we might suggest that there might be comfort, content,

and abundance for all; but as statisticians tell us this is not the case, we may inquire into the causes of the anomaly hereafter. Machine labour, then, we can merely look upon as giving accelerated motion to humanity, without our being bound to applaud the same, though it universally exercises power for the time being.

CHAPTER XVIII.

EDUCATION OF THE MASSES.

117. WE have shown the mind to be the ethereal part of man (10), which is the power that acts inversely, radiating from the material body, as from a centre, to all parts, and by the results of whose indications he is moved. It is the mind then that moves the man. Education, therefore, of the mind must have a most important influence on man and the world in general; for we have seen the enormous difference of capacity, indeed beyond calculation, between the simple and the learned (57).

118. As however education gives knowledge, and knowledge power, the increase of it in a nation in general will have the same effects on it as steam; that is, it will create accelerated motion, in virtue of which motion there is opposition of interests and opinion. There is thus a difficult question attached to it, viz. the finding of the true mean, which true mean must always vary with the times, so that it cannot be permanently fixed. For instance, an elevated housemaid would like to live in a castle, simply because education has elongated the rays of her mind so that they encompass this ambition. There must therefore be an opponent influence to this consummation in the present mistress of the castle, whose power must be broken before effect can be given to the desires of the other. This is the naked question.

119. When residing in a distant British possession, we asked a French missionary why he did not teach his converts to read the Bible. His reply was, "Why teach them a sacred book of which the Church is the sole expositor?" We then asked a Brahmin why he did not initiate other Hindus into the Vedas. His reply was, that Khoda gave light to the world only through him. Next, on asking an English Protestant missionary why he instructed the natives in the Bible, his reply was, that all might judge for themselves. Proceeding now to a Moham-

medan Imaun, we asked why he allowed the little children to bawl out the Koran so lustily. He replied, "Allah gave it that all men might know the law." Thus in a short walk we found diametrical opposition of sentiment on education in the great faiths of the world, which were also equally divided. On consideration it will be found that the same polarity exists amongst laymen. A Berkshire farmer will say, "If you educate Hodge, he will by-and-by do the marketing and put me out." Then he will add, "No; every man to his position. Hodge to his plough, the squire to his rents, and the farmer to regulate the circulation between them." But the State educated Scotch *hinde* demurs to this sentiment, for his superior learning teaches him that we are *aa, equal equal*; and he joins a trade union, and by numbers asserts his higher pretensions. The ignorant Malay *ryot*, on the contrary, in his simple ignorance cries, "Fill my belly only; for that is all God's creatures should ask for." With accelerated motion, then, learning means discontent; ignorance, on the contrary, contentment. Hence the former brings greater responsibilities and cares on the rulers of the nation, as within itself, beyond that, is another question.

120. Education of the masses, then, if *rapidly* introduced into an old nation, has revolutionary tendencies, because it alters the components or powers of the different classes, and thus causes vibrations in the orbit of its existence. It may therefore be said to invite civil war and thus mar its virtue. Or there is an alternative, and that is an incitive to foreign war, where general intelligence of those that go forth as soldiers gives them an immeasurable advantage. Nature is full of counterpoises. When education of the masses, then, is the policy of Great Britain, an opening is necessary, and this is found in emigration,—emigration is as a safety valve to the boiler. Where the people do not resort kindly to expatriation, as in France, Austria, or Spain, education of the masses would be a measure fraught with unsettling influences, only to be readjusted by radical exchanges of position in classes, or by civil war.

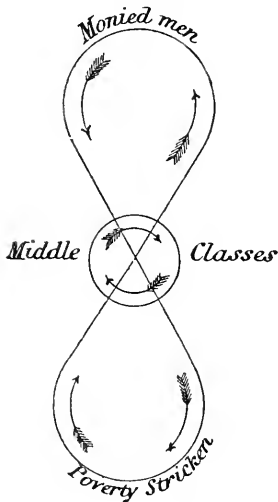
121. Education of the masses meaning power in the masses, in constitutional routine, brings on representation in their

interests—representation all-powerful and uncontrollable; unrelieved from the prejudices of condition,—prejudices hard and angry. The best arena for observation of this is in the colonies, where the most rapid transition takes place from a lower grade to a higher, and from a higher to a lower. In them also it goes on without creating the convulsions of feeling that would be sure to take place between class and class in Europe. According to our observation, the younger the colony having representative institutions, the more there is of class legislation—the more confusion of political ideas.

122. Thus when there is over-representation of the masses, the councils or parliaments, regardless of the laws of inequality (57), diverge widely from the true mean, by unduly protecting labour at the expense of other classes; also with respect to taxation for the support of education and roads, or other local works of convenience. Their legislation burdens good and bad land equally; their rates are by the acre, whether land be worth £1, or one penny, an acre. Nor will they allow taxation on improved farms, on the plea that improvement by the masses ought not to be taxed, forgetting that all improvements are nothing else than accumulated labour or capital, giving interest or rent to the possessor, and thus fairly subject to support the requirements of government in the proportion of property or income protected by that government. Again, in regard to the sale of Crown lands, their legislation takes form in the following manner, of which we give an actual instance. A colonial council considered two elements in the transaction of sale, viz. the value of the land and the interests of labour; the former they adjusted at the under-value of ten shillings, or one-fifth, the latter at the over-value of two pounds, or four-fifths. Thus, before an immigrant could obtain a piece of land and acquire a settlement for himself and family, he had to dissipate four-fifths of his means in high-priced labour. Consequently, undue power in the masses, when actually experienced, has all the grinding tyranny which has ever been imputed to autocracy alone. Extremes ever meet.

123. But the above is an abnormal state of things, and like the watchwords of revolution pass away. It is like labour in

accelerated motion, most rapid at a co-tangent to the dead point (112). The very number of the masses produces an end to the coveted privileges, to which a few only hereafter attain. Over their heads rises a plutocracy, to govern instead of a time-honoured aristocracy; and the social system circulates in the manner shown in the subjoined figure. While the middle-



classes—such as the merchants, tradesmen, farmers, and professionals—for the most part are confined to their stratum, the educated poor, stimulated with new State-given tastes and aspirations, force themselves by overstraining exertions to the highest level; just in such manner as the bubble from the lowest depth of the pool, by dynamical laws (35), rises fastest. Of this truth America and the British colonies give many notable examples which it would be invidious to recite.

124. The supporters of education of the masses carry large sympathy with them, through their promulgation of an opinion that it lessens crime. But we have seen no proof of this. In Great Britain, according to the Registrar-General's report it has not, though it may have altered it in direction. For instance, highway robbery is not so common as it was a hundred years ago, but forgery and embezzlement, the peculiar sins of education, have so mightily increased as to one hundred times exceed the other in deleteriousness. Thieving is now raised to one of the sciences, in ratio to education. We have much independent testimony that the illiterate are not necessarily given to crime, but we shall only cite two instances. Thus, Wallace, the well-known naturalist, speaks highly of the moral goodness and honesty of the Papuans living in a remote portion of the vast Malay Archipelago, and Sir James Brooke speaks equally well of the Dyaks of Borneo. Hence the support of State education of the masses resolves itself into a purely political question.

125. Our inquiry limits itself to searching out effects, and in pursuance of this object we may safely leave out the middle classes, as they are always able to take care of themselves. Thus the controversy is between aristocrat and plebeian; and if we take 1 of one, for 100 of the other, it matters not the ratio, we may then calculate the result. With the one having a love of lavishness, and the hundred of hard hoarding, it is easy to anticipate which would be the uppermost in the course of a few years, were there not artificial barriers to the dissolution of the aristocrat, such as we have in the law of entail. We have seen that education in the masses accelerates this consummation, *i.e.* dissolution. It is not to be blinked at; doubtless the measure will be evaded by the one, but it will be eagerly grasped at by the other. The subject then has social bearings; but that it has moral bearings is not proved.

126. As acknowledged law in constitutional regime means the concurrence of all sections of the nation, the law of entail, however originated, whether by conquest, feudalism, family pride, or other influences—we say the acknowledged law of entail—can in the orbit of life of the nation only have perpetuation by that concurrence. Hence the increased intelligence of the masses by State education, bringing with it increased desires, will cause a new strain on the interests of entail. But we may be permitted an opinion that land not under entail is unprivileged, and so free to the nation for sale and re-sale,—for the fortunate to purchase, and the unfortunate to sell. Hence, under ordinary circumstances no pressure can be fairly brought against this class of landed proprietors by the earth hungerers (102). But it is otherwise with the class, and the individuals of that class, who hold under entail. These can only be looked upon as trustees to support some national object or necessity. And with this view the powers that placed them may have acted under the same motives as a ship builder when he puts a sound keel to support the ribs of his ship. Thus the entailed landholders, aristocratic or otherwise, come under the same category as the Church landholders: they are safe as long as they command the public sympathy, but no longer. Historians inform us that in medieval times the Church possessed two-thirds of the

landed estate of the nation. This state of affairs indicates high virtue in that early Church, and an all-pervading spirit of benevolence and charity proceeding from it,—beneficence to the poor, the distressed, and unfortunate. But betimes luxury, pride, and debauchery deteriorated the usefulness of the Church, so it became as a rotten keel to the State ship. This circumstance in itself was sufficient to account for the apathy of the people in allowing the spoliation by Henry VIII. of the abbeys and monasteries, whose lands were given to courtiers and favourites, and whose invaluable libraries were sold for grocers' wrapping-paper.

127. No other principle than the above so largely affects the nobility and gentry, who are the chief holders of entailed land. The power that gave them the land, by law in succession, can also alter that law; but this will not assuredly be done till the circumstances which induced the original measure have also altered. Speaking on the keynote of this chapter, as long as the keel is sound enough to support the ribs of the structure, they are safe; but let the same elements of destruction which denuded the priesthood of their lands creep into their ranks, and the same fate awaits them. Social movements go by law, as truly as the apple falls from the tree. Loyal, then, to our present institutions, we would say to the nobility and gentry, of Great Britain, Be steadfast as trustees; your privileges being great, so let your burdens and responsibilities counter-balance these. Then, as stimulated intelligence of the masses, in their cries of earth hunger, adds weight on their side, the question resolves itself to one between them and the landholders; and not necessarily being a moral one, the middle classes will lend their weight to that side which promotes most the circulation by which they live. Their interests being with peace and order, one hundred and fifty-nine millions* of

* STATISTICS OF 1865.—*Annual Value of Property*:—

England and Wales	...	...	...	...	£131,341,499
Ireland	...	...	...	...	13,876,913
Scotland	...	...	...	...	14,291,389
					<u>£159,509,801</u>

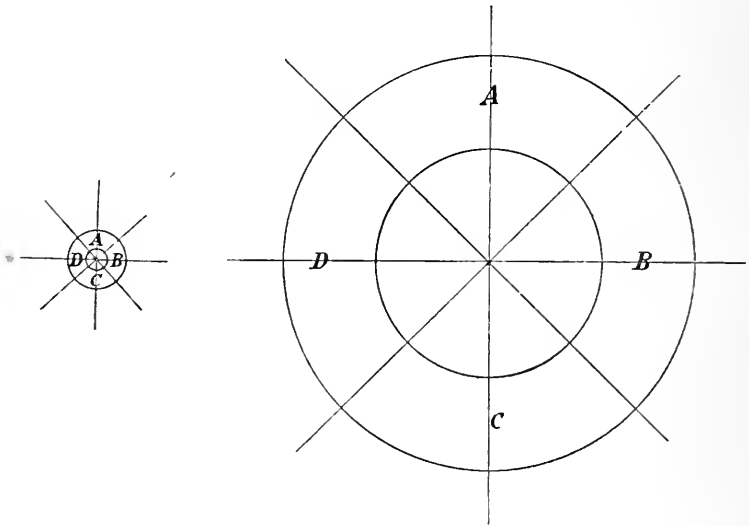
And labouring population, one-sixth of 30,000,000: 5,000,000
at £50 per annum = £250,000,000 of earnings.

rent will flow without stoppage in arterial currents, transfusing the whole nation to its lowest extremities ; and so also the two hundred and fifty millions of earnings of labour will be carried by the veins to the very heart again. Hence money from rents habitually spent abroad by absentee proprietors, must necessarily alienate the support of those who live by circulation. On the contrary, money from rents spent at home in local work and other good offices, must conciliate them. This is the mathematical view, devoid of sentiment, and the end is obvious.

CHAPTER XIX.

REASON.

128. WE have seen that the mind is the ethereal part of man (10). It is therefore a standard of the universe when man himself is considered,—the fulcrum on which the infinitely great and the infinitely small do balance themselves (11). His mind has been shown to radiate as from a centre to all parts (10), of which action the figures in the diagram give a compara-



tive illustration. The smaller indicating the range of ignorance, the greater that of learning. Now, it has again been shown that an idea of his mind—a pencil of light—is not infinitesimally long (10); so it cannot mark infinity, whether of greatness in the universe, or of smallness as a mathematical point—an atom, or as regards time as a motamentum. Thus the mind takes a middle space between these two, as the ring *A B C D*.

This ring of mind, then, in ethereal space, being the medium by which existence is known to man, necessarily has faculties, one of which we have shown to be reason (91). Reason, then, is a faculty of the mind which enables man to deduce inferences from bases, or to argue justly from bases to conclusions. When subjects get beyond the faculty of reason, which we will show hereafter to be the case, then man has recourse to another faculty of the mind, called faith or belief. Belief may be described as an assent of the mind to inferences and conclusions without personal knowledge of the bases or arguments. Thus belief is the obverse of reason, though both reside within the same mind, and, not being divisible from it, are essential to its existence. Some cultivators of reason rush into extremes and make fools of themselves, as Voltaire and J. Stuart Mill; others rush in the opposite direction of blind belief, with equal results, as an Irving or a Cumming. But those that extol either reason or belief beyond their proper boundaries land themselves in a dilemma out of which they cannot extricate themselves. Thus if we ask a father who unfairly extols reason, how he knows the child to be his, he will answer, "I have reason to believe in my wife's virtue." He thus at once contradicts his own principles by basing his assumption on reason and belief. Added to this, we may say that this assumption is a primary interest in the affairs of the world, in which the male sex are forced to rely on reason and belief conjoined. Nations which do not do so, such as the Siamese, make nephew succeed uncle, not the son succeed the father; for they argue that proof of royal or family blood can only be absolutely proved by the princess or lady, not the prince or lord.* So again children must rely on their parents' or friends' veracity by reason and belief, for their reason alone could not prove what they could not personally know. This is also the case in subjects not personal, such as in the great facts of astronomy. We believe

* It is notable that such nations are professed atheists; their practices, in pure reason, are therefore a corollary to their religion. Here pure reason nips in the bud our most sacred ties, and blots out the benign processes of nature which are usually subordinate to parental "feeling."

that Saturn has a ring, though we may never have had this displayed through the telescope ; so we believe that friends are dead by trust in those who informed us by letter. Hence reason in its endeavours to grasp everything is encountered by belief on all sides. At best, then, reason can only perform its functions on the known ; it is belief that brings home to the mind the unknown which surrounds the other. This fact teaches us to respect beliefs in others, even though contrary to our own reasonable convictions.

129. Further, we have seen how prodigiously various are the capacities of men's minds (56), and consequently how diverse the modes of looking at apparently similar objects, whether they be facts or opinions. So how is it possible that the smaller capacity, as represented in the above figures, should grasp knowledge, reason, or belief, in the same manner or to the same extent as the larger capacity ? Hence nature, always true to the wants of the world, has given woman the power of contracting her reason to the capacity of her child ; and in this community of sympathy we see the first strife of reason with belief as the little mind begins to open. "Mamma," says the child, "are we made of dust of the ground ?" Answer : "Yes, child." "Then are negroes made of soot, mamma ?" Answer : "Hush, child." "Mamma, did Noah take all the beasts of the world into his ark ?" Answer : "Yes, child." "The *nakes*, too, mamma ?" Answer : "The snakes, too, my pet." "And do I become the same as that dead horse lying in the road ?" Answer : "Yes, my dear ; you die too." The child cries with anguish ; then the mother brings belief to the consolation of her child when she adds, "But you go to kind Jesus in heaven, where we shall all meet again." The child is satisfied, and now nestles with her mother. Here is belief in its most benign form. Who would sacrilegiously crush it ?

130. But the child grows in years, and as years increase so do the bounds of its reason enlarge, and it carries on deadly war with belief, which may bend at times and retire, but is never worsted, for the unknown—its peculiar arena—merely enlarges its circle. The child, grown to manhood, would by reason ambitiously unravel all mysteries ; but on every side he

is beaten back, foiled in every quarter. For however far his mind pierces, he sees the unknown beyond him, in regions where belief alone holds its standard. At best, then, his reason, like the cannon-ball (37), mounts in the air, pursuing the parabolic curve, but everywhere opposed by the unknown from its rise to its fall. And so long as life exists, so long will this warfare be. Under this law the ignorant, the good-natured, or the weak-minded, resign themselves to the guidance of others, happy to escape continuous trouble or oppression. But more hardy spirits contemn such unmanliness, and bear their burden with fortitude and good grace to the end.

131. Thus, as a ready example, we have the trials of that great reasoner and discoverer, Galileo. Born in 1564, he constructed telescopes by which he revealed new wonders of the universe. He detected for the first time the satellites of Jupiter, yet unknown to the gaze of man; also Saturn's ring and his satellites, the phases of Venus, and the spots on the sun,—the latter discovery being a severe blow to the imaginary perfection of schoolmen. But these triumphs of reason and observation begat the deadly hatred of the Jesuits. Galileo was consequently reported to the Inquisition at Rome as dangerous to religion. This body was implacable, but Pope Paul V. granted him an audience, and to a certain extent protected the astronomer, under his promise not to teach again the Copernican doctrine of the motion of the earth. After this Galileo discovered comets and indicated their true paths; and in 1632 he completed his work on the Ptolemaic and Copernican systems. But for this, when seventy years of age and overwhelmed with infirmities, he was again summoned to Rome and brought before the Inquisition. Here, before that dread tribunal, he was arraigned, and received judgment to the following effect:—

1st. To declare that the sun is a centre round which the world and planets revolve is heretical and contrary to Holy Scripture.

2nd. That the earth is not the centre of the universe is erroneous in faith.

3rd. That Galileo consequently be condemned to prison;

that his works be prohibited; and that he be made to recite seven penitential psalms, etc., etc., etc.

132. From history we know that, to escape the persecution of his enemies, the old and infirm man, was constrained to abjure the system of astronomy which his reason and observation during a life's study had worked out, and which still claims the support of science in this intellectual age. Here then we see the two faculties, *i.e.* reason and belief, under accelerated oscillation. Had the forces been equal, and of the same velocity, they, as the clay balls (32), would both have collapsed; but, as it was, belief having physical force all-powerful on its side, reason had to succumb. But truth once demonstrated to the world bears with it an influence whose elasticity is incalculable, and it rebounded with mightier strength than the powers used in its suppression. Hence belief can never stamp out from minds of sufficient capacity the rigid inferences of justly-based reason, though it may debar the minds of the illiterate from participation. Hence when great and small minds have to meet on the same platform, it can be done only by mutual concession. Blessed are the people who are not overstrained to do this.

133. Taking the mathematical view of the subject, we see in the case of Galileo small and uninformed minds acting under pre-conceived belief, warring with a great inquiring mind, acting under well-trained reason. Also, accepting the Inquisition as representing the status of the times, we shall see that the numbers pitted against each other were as seventy millions to one individual. But the principles of the one holding the truth were ultimately triumphant. Thus in this example we again see how one mind exceeds another mind in capacity by many millions of times. And has this war ceased? No; we see no indications of it, but in our daily observation the contrary. We see small minds as much as ever combining to crush the triumphs of intellect. Even to this present day we read of declamations against the discoveries of another science,—that of geology. Doctors of narrow belief anathematizing the doctors of reason, on their heretical views about the age of the world and other extensions of comprehension, on the part

of man, of the vastness, glory, age, and mightiness of the Creator's works. These myrmidons of *unreason* make up for their minuteness by their numbers and activity; fastening on their opponents as a swarm of vicious little wasps, and covering their disturbers with venomous stings.

134. Notwithstanding this, just reason does not debase belief, but elevates its humanity, and only changes its direction into more benign, high-toned, and charitable courses. Perverted reason, on the contrary, tends to vice, immorality, and licentiousness, many notable examples of which we have in the great French Revolution. Nor did this diseased reason eliminate belief, perverted though it was, from the minds of the people; belief even here held its own as a necessary component part of the mind. This fact is witnessed in the awful words written on the tombstones of Parisian parents and children,—*Death is eternal sleep*, etc. As reason cannot prove this, the sentiments contained in such sentences can only have unbased belief as their support; and, in the abolition of all religious worship, belief was not to be extinguished, but it yet displayed its full powers as a reflex of the excited mind of the people, in their temples of reason, and the various gods and goddesses of the different attributes of material nature. But betimes the Supreme Pontiff Robespierre, tired of atheism and anarchy, by pompous ceremonial established a Supreme Being and a Republic! Immediately thereafter he set up four revolutionary tribunals, whose invariable sentence was DEATH; and France flowed with blood.

135. Belief then is the reflex of reason; so when reason is perverted by untoward circumstances, belief also runs riot. But nature, always mathematically true in her operations, puts little reason into the child, for a heavy burden would destroy a young plant, and it grows with the strength of the child, until manhood; woman skilfully doing her part, contracting the pupil of the eye of reason when the glare of light would hurt. This is woman's office in nature. Man cannot do this. The child grows to middle life with matured and expanded reason, and in the path it feels the warring of its own faculties.

136. Thus in a living world, existing at the same time, there

are all grades of reason, from the opening bud to the full-blown flower. Hence there must always be diversities of sentiment and belief; so men cannot be all of one mind. Differences may be said to be the essentials of life; so, then, why should we traduce each other, why be angry with each other, venting our spleen upon a condition which is inevitable? Yet it is so. There being a gradation of reason, then, in the same manner as of equality, etc.,—some having much of it, others having little; the former tending to scepticism, the latter to credulity,—it is thus only in the well-balanced mind, be it of a person or be it of a nation, that the two faculties, Reason and Belief, though opponent, perform their functions harmoniously, the one feeding on the other,—Reason as the gatherer, Belief as the storer. When this is the case, the true parabolic path is attained, and the man or nation is perfect for the time being (37).

CHAPTER XX.

CAPITAL AND CREDIT.

137. THE externals of man are what he owns or is allowed to own. These adjuncts have material and ethereal properties, like the man himself (10), the former of which is represented by cash, goods, and estate, the latter by persuasion, affection, and influence; the former going under the general name of capital, the latter under the general name of credit. Writers on such subjects are fond of referring to the earliest stages of society for their illustrations, but as they could never have seen such stages, their illustrations have more of imagination in them than truth. We will therefore not follow the usual course, but take our illustrations from the world as we ourselves have seen it. Amongst the primitive and savage tribes, then, now at this present era, as we have actually observed, the externals of man are very circumscribed. He may be said only to possess the germs of capital by the possession of a fire-stick, a boomerang, and a calabash; and the germs of credit in his power to borrow from his fellow savage, when he is hungry,—say an eel, an opossum, or a bit of alligator—on the strength of his having a *gin* (woman) whom under straits he could hand over. Those are the externals of man in a state of nature, yet there is full reason in the arrangements, we will not call them business transactions. They are appropriate to the conditions in which we find him. Then as woman is the first basis of credit, so she may be said to be the first cause of debt. How many feel this in the opposite lights! And it is a mere truism to say, without debt there can be no credit.

138. The fundamental cause of her being the basis of credit is a statical one, viz. that, through her, her owner—we will not desecrate the name of husband—is restrained; and we have shown restraint to be ethereally the peculiar attribute of man as well as the foundation of his good work (90). Hence his

credit is a rising and falling property; in ratio to growing or decreasing restraint. This restraint in man is the same as time in material, and when measured is under dynamical laws. And as we extend the directions of our observations, we shall see this law more and more elucidated. Thus in the regions of Malaya, Arabia, Borneo, Madagascar, Amazonia, etc., we see the externals of man increasing from the aboriginal condition. In these countries man, in order to provide food for himself and family, has to clear the swamp and plant rice, etc.; further, he has to clear the forest and plant fruit-trees. In order to do this (as we have observed it), the ryot or native husbandman requires assistance, the lethargy induced by the climate disabling him from moving till absolute necessity prompts him. The process of credit then takes this form. Let A be the ryot, and B an Arab or Hindu capitalist. A first approaches B and says, "Oh father, I wish assistance to plant my rice ground." B. "Very well. How much do you want?" A. "I want two thousand finams of copper, for which I will return thee double the value in rice." B. "Good; such is the custom; but where is thy security?" A. "Have not I two wives and four children that I can place with thee?" B. "Bring these then to pound rice in my stores, for which clothes and daily food shall be given, and at the end of harvest give me my rice and take thou back thy wives and children." A. "And believe me, oh father, if I prove untrue, my wives and children are thine to do unto them as thou listeth, or to sell them unto slavery." Here then again is restraint, through the love of wives and family, made the basis of credit in its operations on labour and capital. In this species of security, however, the return was one hundred per cent.

139. When such is the business routine, law has yet little development and power. The kris or dagger is the revenger of oppression or misfortune, implements which A will have great inducement to use should either overtake him. Hence the enormity of the interest he has to pay. But as we leave these regions, we find society gradually altering from such conditions, till we approach England herself. We need not dilate on the steps as they are to be seen in Egypt, Greece, or Italy,

but for the sake of brevity come to a consideration of our own externals. In England society may be said to have been built up more than in most civilized nations, so it has become more than ordinarily necessary to the stability of society that the observance of contracts should be enforced, not by private force and terrorism, but by public authority. McCulloch, in his article on credit, gives us some insight into the inner workings of the problem. This authority states that immediately preceding 1827, in the space of two and a half years, 70,000 persons were arrested in and about London (for debt) at an expense to the parties of about £150,000 to £200,000 sterling. In 1827, 12,000 persons, from the same cause, were deprived of their liberty on the mere allegation of others, without any proof that they owed them a farthing. Well might Lord Eldon say that the law of arrest is a permission to commit acts of greater oppression and inhumanity than are to be met with in slavery itself. In Horsemonger Lane prison, in 1842, 1078 persons were detained for debts whose average was no more than £2 3s. 8¼d. each. At this state of matters McCulloch is indignant, and he cites, as one of the evils arising therefrom, the fact of knaves, swindlers, and the lowest class of attorneys buying up the debts, and enriching themselves by the enormity of their charges. He advises the taking away of the power of arrest except in the case of fraudulent bankruptcy, and to rescind it entirely for debts under £50 to £100. But difficulties meet him here, and he has to note exceptions to the full attainment of his object. At the conclusion of his remarks he says, "One of the worst consequences of the present system is the sort of thralldom in which it keeps thousands of labourers, whom the improper facilities for obtaining credit originally led into debt."

140. Here McCulloch would be a moral regenerator, and risk failure; for in our somewhat cosmopolitan experience, the condition which he would desire to remove is the normal one in all countries, and is supported by mathematical rule under the law of restraint (90). In all countries no one can rise faster than the labourer if he exercises self-control; under this proviso, the law of restraint raises him above his fellows in geometrical ratio to the time and patience taken. This is

proved by the rise of an Arkwright, a Faraday, or a George Stephenson. But the labourer does not restrain himself from early marriage, drinking, and other drawbacks; and we opine that to maintain a high eminence of commercial and social morality, restraint in other grades was never more necessary than now. Venice, Genoa, and Hamburgh attained their highest credit under severe laws against the bankrupt; and so has England. A tendency to an opposite extreme—an inconsiderate leniency—is at best a dangerous experiment, not justifiable according to the experience above quoted. The puling sentiments of modern civilization are not always consonant with true philanthropy, as witness the solitary cells of Major Jebb's prisons, dungeons more horrible than those of Norman keeps, where prolonged moral torture is perpetrated, with such deadening effects on heart and brain as would make the veriest savage quake with ghastly fear. This is the horrible part of England's administration of the criminal law. Wipe that out, rather than all legal restraints against heedless debtors of all grades of society. Much as the institutions of primitive people are despised, they show considerable sense in dealing with their debtors. They do not shut them up in dungeons, but they put them in their creditors' employment, where they serve their time till the debt is extinguished. In this way good is done to the creditor and no harm to the debtor; but by incarceration harm is done both ways, the debtor is retained in prison doing nothing, and his family may be starving outside, while the creditor is punished by fine in paying for his maintenance there.* We would suggest an addition to this, viz. that the creditor should visit his debtor once a week, and in default lose him; further, that no debt after a man is in prison should be transferable from one creditor to another person having no claim.

141. Whichever way this may be, social laws are not to be evaded; and this law comes to the front, that credit must deteriorate as restraint is abolished. The good of the one must be balanced by the discomforts of the other. When we see

* The power to incarcerate for debt has been greatly curtailed in England.

great merchants failing five or six times, and all the time driving their carriages, we cannot but conclude that the keel of the commercial state is in the process of rotting; and thus betimes disorganization will ensue.

142. We have said that credit is the ethereal part of man's externals, and it will be seen to have much the same relation to capital as the mind of man has to his body (10). Capital occupying a narrow space, credit extending its grasp all over the world and promoting intercourse and mercantile adventure. Its properties being so apparent, that to dilate on them is unnecessary, we will mention only one or two of its miraculous powers. Thus, a few words written in a letter of credit in London will move millions of pounds in Calcutta, New York, Shanghai, or California. This is the benign and legitimate use of credit; but we have also its deleterious and fraudulent use, such as in the puffing of goods, in mercantile adventures, and land or mining speculations. In the latter especially, by credit misused we have seen hundreds of thousands of pounds of spurious capital created, and the unwary investor swindled, particularly so in gold mining, in which branch of speculation human nature makes itself an especial victim.

143. And nations are under the same law as individuals. The power of self-control regulates their credit; and where restraint is the rule in all, the credit belongs to the nation as a whole. Of this truth Great Britain is an illustrious example. Separated by the sea from other powerful nations, she has hitherto been protected from aggression. Thus she has had leisure to elaborate her constitution; and as that constitution has been developed by the most delicate organisms, so has her outside armour been strengthened. This armour consists of her navy, whose sides bristle with guns as the sharp spears of the sting-ray, there is no closing in upon them without death to the intruder. That she can, under such circumstances, borrow at a lower rate of interest than any other nation is a proof of her credit in the world; but it would not be so if internally the restraint of her people,—in other words, their respect for law,—was not to be depended on. This is the ethereal part of Great Britain's externals. Her material part is not so

easy to estimate, but for the sake of argument a rule of thumb mode may be attempted. Thus we find that statisticians inform us that the income tax of 1871, at fourpence in the pound, realised £6,290,611; this fact would indicate an annual income of the people (including producers or labourers) equal to £377,600,000 nearly. Thus, the income from land being, as we have seen, £159,509,801, the income from floating capital will be £218,090,199.

144. Then valuing capital as follows, we shall see the security the state borrower gives to the state creditor :—

Land income, £160,000,000, at thirty years'	
purchase equal to	£4,800,000,000
Income of capital, £218,000,000, at ten years'	
purchase equal to	2,180,000,000
	£6,980,000,000

That is, £6,980,000,000 sterling* of capital as security for the national debt, which amounts to £795,000,000, or about one-ninth of the assets. Where was there ever such a pile!

145. And why should not Arabia's credit be as great in ratio and her power correspondingly expanded? For this reason, independently of her general barrenness, her people know no restraint, they let loose their covetous passions and alternately pillage each other and the stranger. And the Ethiopian? For the same reasons, combined with their utter want of morality, Christians as they are. And the Hindu? Because of his licentiousness and apathy. And the Malay? Because of his piratical habits and treachery. Thus a national tower built of capital and credit is reared on mathematical rule, and in eminence is proportionate to the time, restraint, and labour spent in overcoming the obstacles (49), the obstacles being occasional disloyalty, agrarian outrage, strikes, town riots, the envy of other nations, selfishness of the nobility, weakness of the middle classes, moral prostration of the lower classes, etc., etc.

* We observe that Mr. Giffin estimates the national estate at £8,500,000,000 sterling. See *Standard* newspaper, 17th Jan., 1878. In doing so he however makes certain reservations.

CHAPTER XXI.

PAUPERISM.

146. HAVING in the last chapter looked at one side, we must now take a glance at the other. And we must commence with man himself—who though singly so small and insignificant, yet, by his organism, is as intricate and searching as the known universe. Further, as each man is supposed to know himself best, he will be the easiest doorstep to a somewhat difficult inquiry affecting his interests.

147. When a properly constituted man works regularly and without distress, using his limbs and functions in their proper turns and in various offices, he will retain all his components in their due lengths, angles, and adjustments. He will sleep softly at night, and go about his business with ease during the day. If he do not this, but uses one limb or function more than others, then excited labour and rest must alternate out of due course. His orbit of life in this case will undulate by the action of unequal tendencies (27). Thus put a youth to row a boat all day, till his arms are fit to drop: next day his power of arm will be so impaired that he may be forced to rest. Or put another to hoe turnips till his back is fit to break, then he may be forced to rest his back and body likewise. Or set mind to calculate till the brain becomes stupid: rest is the necessity of life. Hence impoverished powers of limbs or functions, in the same body, are resuscitated at the expense of the whole body; for the parts of the same body cannot be divided from itself, as one part acts on the other. The resting limb or function, then, is the pauper. Man would like to get rid of it, but he cannot.

148. So from a single man we proceed to a primitive tribe, such as the Dyaks of Borneo, the Jakuns of Malaya, or, as Mungo Park describes them, the negroes of Bambarra. Amongst all these tribes, though their social system is in the most crude

state, yet charity is exercised in ratio, and pauperism thus supported; and the negro woman's pity for the starving traveller last mentioned is an example of this. Yet it was not under law, but by custom only. The grades of man had not yet so far separated as to prevent social sympathy doing all that was required for the pauper. Benevolence and want came in juxtaposition, without nauseating the donor or degrading the receiver.

149. Yet principle is the same in great as well as in small concerns; and we specially make this remark as we approach the more difficult and important part of our inquiry, viz., the position of pauperism in Great Britain itself. Prior to the year 1537 pauperism in Great Britain was dealt with by custom only, as in the primitive communities we have referred to above. In early periods of our history, society was a simple enough organism, dividing itself into three great classes, viz., nobles, priests, and the poor. The two first classes appropriated the land between them and administered to the wants and necessities of the poor in their respective manners: the former in their maintenance of retainers and serfs, the latter in their maintenance of religious and charitable houses, where the poor were always sure of a supper. Under this *régime*, no doubt, pauperism had its full development according to the ratio of the population, yet it had no legal recognition, as it has in modern times.

150. But in the reign of Henry VIII., a change came over the scene, introducing new components into the social orbit, whereby charity became a public rather than a personal matter. With the view of carrying on his government independently of his parliament, and for other reasons we need not enter into, he seized the lands and revenues of the abbeys and monasteries, one of the effects, amongst many, of which was to deprive the poor of the assistance and sustenance which they had hitherto obtained from these sources. In the hands of the king and his courtiers the property of the Church was squandered and divided. Thus pauperism increased and the poor people were driven desperate. With the transfer of the religious edifices, and their lands and revenues, the important

privileges and accommodations of the people, viz. the hospitals, dispensaries, caravansaries, etc., to which they had hitherto had free access, were lost to them. Now that these institutions were blotted out their want was grievously felt, till society had re-arranged itself to its new conditions.

151. Again in the reign of Edward VI. measures of further ecclesiastical reform were brought in, in which many of the members of the Government had a personal and pecuniary interest, which were to make over to the Crown all the chantries, colleges, and free chapels yet remaining unconfiscated. The objects of the confiscation were set forth to be for the discouragement of superstition, and to obtain funds for "*good and godly uses*, such as in the erection of grammar schools, for the additions to universities and for the provision of the poor and the needy." Yet says an historian of the times, "private men in truth had most benefit, and the king and commonwealth the state of learning and the *condition of the poor*, were left as they were before--or worse." Another Act of the same reign was also passed for the suppression of the nuisance of mendicity, or as it was entitled, "for the punishment of vagabonds and the relief of the poor and impotent persons." The part directed against mendicity had all the ferocity of a law passed in desperation, its excessive severity being in itself a proof of the height to which the evil had arrived. Under this law vagabonds were subject to be branded with a hot iron, to be adjudged slaves for two years, during which time bread and water alone were to be the sustenance, and beating or chaining, the treatment for disobedience. For desertion from service branding on the forehead or cheek was to be adjudged; and for a second desertion death was the punishment. Masters were further permitted to sell or hire out the services of their slaves, putting for security a ring of iron round the neck, arm, or leg. Children begging might also be seized and bound as apprentices till they were twenty-four years of age.

152. In 1549 the peasantry rose in rebellion, the cause originating in their actual sufferings—the decay and extinction of villanage having given birth to freedom of labour, and consequently, by the law of universal variation, to pauperism (44); for

labourers henceforth were divided into two classes—those who could find a market for their labour, and those who could not. The numerous monastic establishments, as well as noble landholders, had their crowds of retainers and dependants, partly as tenants, partly as servants, partly as paupers who were fed by charity. There were also the inmates of the religious houses themselves. All these persons had been thrown loose from their tenures and shelters to over-swell the ranks of labour and poverty. This produced a general state of excitement which took a direction in favour of the old religion,—the popish party and priests working to further exasperate the people. With the cause of the rebellion we have nothing to do; but to stick to our subject we must note the increase of rents in the preceding reign, which in some cases amounted to treble the former rates, and which had the effect of unhousing many of the yeomen and converting them into day labourers. Enclosures were also multiplied, and large tracts converted into sheep farms.

153. In a century after these times we find that while the wealthy had increased, the poor had equally increased. The poor rate now began to be felt by property holders, who characterized it as maintaining idle persons and doing more harm than good, inciting to idleness and pride, begging, pilfering, and breeding up children accordingly; never putting them to anything which would render them useful in their generation, or beneficial either to themselves or the kingdom. Harsher means were now resorted to, and in 1662 slavery in Great Britain was again practically re-enacted. Notwithstanding this the poor rates increased, and at the end of the reign of Queen Anne they amounted to £1,000,000 sterling annually. Now it was said that the prospect of parish relief encouraged the poor to recklessness and waste, more especially where it exceeded the wages of a common labourer! De Foe characterizes these times in the following manner: "We are the most *lazy diligent* nation in the world. There is nothing more frequent than for an Englishman to work till he has got his pocket full of money, and then to go and be idle or perhaps drunk till all is gone and perhaps himself in debt; and ask

him in his cups what he intends, he will tell you honestly, that he will drink as long as it lasts, and then go to work for more." Things went on apace, and before the middle of the 18th century the poor rates amounted to £3,000,000 sterling per annum, gathering force and intricacy, as an avalanche, on the perplexed legislators of the time.

Coming to the reign of William IV., we find that in the year 1834 the poor rate had increased to £7,000,000 sterling. A commission was now appointed, which came to the overwhelming conclusion that the law, as it was, was an incentive to pauperism, creating as it did a fund for idleness and crime. Landed gentlemen might reduce their establishments by one half, yet this did not save their estates from being reduced to no value. It became evident now, in the language of historians, that whatever might be the apparent grandeur or prosperity of Britain, a worm was at the root of society which nothing short of the severest application would extirpate, and the poor laws were, therefore, by Lord Althorpe, sought to be amended. This gave O'Connell an opportunity to attack the faith and credit of England by a proposal to strike off one-sixth of the national debt; and thus, by destroying the credit of England, he hoped to advance the interests of his own faction. Even in Scotland the poor laws required amendment, —mercantile spirit having multiplied poverty. This was in 1845. In 1849 the superabundance of the population in Ireland required to be drawn off. Legislative measures were therefore taken to assist emigration, and landed proprietors were empowered to borrow on property. The poor law was also amended in other ways.

154. In 1848* the paupers in England now numbered 1,876,541 souls, or one-eighth of the population. The people were crowded by tens, and even twenties, in single apartments, without distinction of age, sex, or character. Crime and unblushing immorality were in consequence rampant. Children were brought up with no more feeling than the brutes that perish. Squalor, destitution, and gross dissipation

* Macfarlane and Thomson's History of England.

were the results of promiscuous living. 60,000 still-born children were annually brought forth. Society was startled by the revelation that infanticide had become an English crime. Parents deliberately doomed their children to death for the sake of the burial fees. Such had been the progress of secret and unpunished crime. And now we come to the statistics of pauperism at the present time.

155. In 1871 we find that the population of the British Islands amounted to 31,609,910 souls; of these the following numbers were paupers:—

In England and Wales	1,081,926
„ Ireland	74,692
„ Scotland	123,570
	<u>1,280,188;</u>

and poor rates were required to be levied on property for their subsistence as follows:—

In England and Wales	£12,121,440
„ Ireland	816,553
„ Scotland	900,197
	<u>£13,838,190</u>

156. Now, seeing that the amounts assessed for income-tax in England in 1869* were about £370,000,000 sterling, in Ireland about £26,000,000, and in Scotland about £38,000,000, it will be seen that increase of pauperism bears a direct ratio to income. The abstract of the salient points of the history of it from 1537, given above, also notably confirms this principle; but referring to the above figures, we elicit the following proportions:—

	Income. Millions.	Paupers. Millions.	£	Persons.
England	£370	1·08	:: 1000	: 3 nearly.
Ireland	26	·074	:: 1000	: 3 „
Scotland	38	·123	:: 1000	: 3 „

Thus in pauperism there is mathematical law, as in other conditions of existence. The number of souls requiring help

* The nearest with separate items for each country obtainable, but the increase to 1871 cannot be material, where approximation only is wanted.

being three for every thousand pounds of income of the nation, and this too in countries having different forms of religion and national genius. The burdens also nearly bear the same law, as shown below. Scotland's difference is probably owing to oatmeal diet.

	Income. Millions.	Taxation. Millions.	£	£
England .	£370	£12	:: 100	: 3 nearly.
Ireland .	26	8	:: 100	: 3 „
Scotland .	38	9	:: 100	: 2.4 „

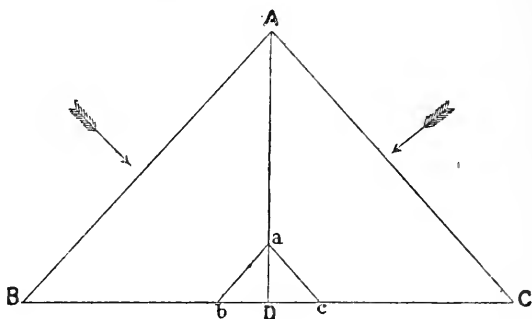
157. Then as there is a mathematical law, there must be a basis of it. And what is the basis of income but capital;—whether it be derived from a few days' labour of one man, or centuries' accumulated labour of a nation. We have seen the capital of England in 1871 to be £6,980,000,000 sterling.* And what does this mean? It means the moral power of her thirty-one millions of people to obey the great law of restraint (90), which enables the people who have, to retain their stores; and the people who have not, to respect this property; so that circulation from one to the other, and from the other back again, may go on uninterruptedly, and by which circulation, all live.

Scientific men, to make their theories clear, sometimes put their subjects in a preposterous position. We instance Sir Charles Lyell, who, to account for alternation of climate throughout the world, puts Europe, Asia, Africa, and America at the equator, and then at the poles. He was not found fault with for this. So we, to bring our views home to the mind, may do likewise, and suppose the British Isles, in which such an enormous pile of property has been built up, were put at the North Pole—to which there being no access, there could of course be neither possessors nor those in want. We may now ask, Of what value would the pile of property be there? and the undoubted answer would be, Nothing. Why? Be-

* It will be noted that four years subsequent to this Mr. Giffen makes the sum equal to £8,500,000,000, increasing £250,000,000 annually. Thus, by his calculation, at our date of 1871, his estimate would be £7,500,000,000.

cause no one could have the use of it—the possessors not being able to sell, nor the *wanters* to buy.

158. Hence capital may be considered like unto a true cone ABC , heaped up of stone, sand, or other material. Then the pressure which maintains the heap together will be represented in the directions of the arrows, and it will be apparent that the tendency of the pressure at B will be in opposition to the tendency of the pressure at C , and equal each other. Were the pressures unequal, either by too few holders or too few *wanters*, the cone must deteriorate or fall in ratio. This militates against, if it does not overthrow, Adam Smith's theory as to the value of the producer alone. Thus the safety of accumulated property or capital is as much due to the influence of



those who have it not, as those who have it; equal pressure, the maintainer of the cone, being kept up by circulation of good offices under the law of restraint, which affects the whole, even to the remotest corner.

159. Now let the side ABD represent the *wanters*. It will be evident that the greatest pressure of the heaped up cone of want will be at D , say on the portion abD . This then is the limb of the people that requires rest from over-pressure, over-labour, or other untoward circumstances; this then is the pauper element of the national cone. We have seen that the present public assessment drawn from the remainder of the body politic is nearly £14,000,000 sterling; but in so doing we have not shown all, for late statisticians have proved that another £13,000,000 is drawn from the nation in general

for charity, public and quasi-private, all of which goes to feed pauperism. These £13,000,000 are expended on such institutions as the Blue Coat School, Heriot's & Donaldson's Hospitals, and numerous trusts of a similar nature; and though many worthily accept the charity, yet it is often grossly abused. The practice of shabby-genteel pairs amusing themselves at German spas while they detail their offspring, through interest, to the various charitable institutions of the above sort, is nothing less than mean, unsanctified pauperism, call it what they may in their own consciences. Thus £27,000,000 represents the sum annually allotted by the British nation to charity, which amounts to one-fourteenth of the nation's income, and so does not yet quite equal the requirements of the Mohammedan law, which ordains that one-tenth of all men's incomes should go to the poor.

160. But the £27,000,000 represents only the portion abD , its counterpoise then is on the opposite side of AD , viz. within the portion acD . Whence does this come? It comes from the opposite portion of mankind, viz. those that are overburdened with wealth and power. If the side ACD represents the possessors, it is clear that the greatest pressure of the heaped-up cone of possession will also be at D , say on the portion acD . Thus, according to the wonderful laws of nature, the plethora of possession stands side by side with the vacuity of want, and mathematics denote that the amounts plus and minus shall be equal. Thus, turning to the creditors of the nation, who live in the power that wealth gives, we find that the interest they draw is £26,826,437 annually, *i.e.* nearly also £27,000,000. Thus curiously, and it cannot be accidentally, in this age annual having balances annual wanting, as the weights on the opposite side of a balance beam. Yet it is not to the national debt solely that we would ascribe the increase of pauperism, but largely to fictitious capital created by dishonest stock jobbers, whose business it is to get up limited liability companies for working abortive concerns in all parts of the world, and who thus prey upon a credulous public, fleecing its numerous members, who fall into the ranks of paupers.

We must confess that we are not of those who would endeavour to create an Utopia, wherein all would be rich. The principles which we have closely followed, step by step from the first, decide otherwise. So also we cannot call honest poverty (call it pauperism, if you like) a crime. No, it is not; but it is a condition—a necessary concomitant—of piled-up wealth. The graceful column raised to victory has no other principle. Its rich, decorated shaft and gorgeous capital, rearing themselves in the sunlight, are as necessarily supported by low and concealed foundations as the wealth of the few by the poverty of the many. Hence undue height, like undue wealth, does not guarantee safety. On the contrary. True, nature gives the poisoned spear to the delicately constructed sting-ray, already referred to, as a guard against outside enemies; so does intellect give to highly civilized nations the same measure of defence in fire-spitting fortifications. Yet that the heart of the nation should be sound is a statesman's anxiety; hence pauperism is one of the great problems of the age. Is it in man's power to procure an antidote, or alleviate its troubles? The inevitable measure would do no permanent good to the one side, and would be abhorrent to the other; whilst, in a short time society would resume its polarity.

161. Thus historians have recorded (probably without examining the mathematical principle) that as the wealth of the nation expanded, so did its pauperism increase. Our inquiries prove that it is an ordination in nature that good and evil should be balanced, and that pauperism shall only cease when capital has vanished from the land. The delights of the law of equal freedom, so enthusiastically expatiated on by Herbert Spencer, can thus have no realization.

Pauperism and over-population place legislators between the horns of a dilemma; for whichever way they move there must be harshness of measures, and even absolute inhumanity. Mr. McGowan, from actual observation over a quarter of a century ago, gives a harrowing description of the state of things in China, where, in some of the large cities, baby towers were erected in the suburbs; into these the starving parents cast

their living offspring, to be a prey to the vulture. In these lonely places the wail of the infant fell upon the air unheard. From such a climax of misery, who would not try to save a people? Is the world too full; or are there still wildernesses over which the teeming north may pour its streams? The severance of family ties again reacts against this movement, for though this is the worst curse of slavery, yet it appears to be the fate of the highest civilization.

CHAPTER XXII.

PROGRESS AND PROFIT.

162. IN considering the foregoing subjects, we have to give due weight to time; and as time has various values and meanings attached to it, we must pause and reflect. Time can only be judged of by comparison with certain occurrences. There is no measure of it without this. The sun, returning to its position at midday, is one primary occurrence most apparent to us; and its return to its summer solstice is another occurrence of which, excepting under the equator, we soon learn to take note.

By these occurrences civilized man, especially, regulates his daily duty and estimates his life. Savages, on the contrary, take little heed of time,—eating, drinking, and sleeping without care, as their natural wants urge them. Of longevity they also have a most imperfect idea. We have often tested this fact by asking primitive people what were their ages, and have been struck with the replies: old men answering that they might be four or five years old, and young men answering that they might be eighty or ninety. Knowledge of time, then, in mankind is also a relative property,—accurately possessed by the learned, very inaccurately possessed by the ignorant. Time, again, is divided into time past and time future, and in the junction of these alone is existence. The junction no one can estimate; as, were it measurable, there would be a space between, and consequently no junction. Time may thus be said to be constantly progressing, and, like animated nature, is born in ever-present infinity (82); this we call a *motamentum* of time, as we speak of a point of space.

163. Man, then, in progress of time may profit in mind or goods, or he may lose; but passing by the latter, we ask, What is profit? Profit is derived from the Latin word *proficio*, to proceed forward, or to advance; thus the root of

the idea shows that ethereal and material property also has its progress as well as time. Man generally reckons his profit by the year, as the schoolboy does his mental acquisitions; and so we will look at the subject from this direction. The savage, or the outlying settler living far apart from neighbours, as the year progresses from solstice to solstice, reaps the whole produce of his rice grounds or fruit trees. Thus the whole counts as profit, for he pays no rent nor hires labour. Not that he is better off than the denizen of a populated district, for his hazards are enormous, and his losses from time to time great—from pirates, robbers, and wild beasts, by which not only his profits are sometimes swept away, but also his life. He chooses to live apart from restraint, and he suffers from the same want of restraint in others. Yet in the intervals, if he does not suffer, progress and profits bear gross ratios, say as one in twenty; that is, his crops bear him twenty-fold in the one year, and were he not to consume the profits, they would from year to year accumulate in the same ratio.

164. On this aboriginal state, which may be now witnessed in many parts of the world, there is an advance to be seen amongst the agricultural tribes of India, where the social arrangements are as yet simple, and only a stage forward on the road to complexity. We therefore cite them as better and clearer means of expounding a principle than the social arrangements of highly organized civilization, with its tithes, mortgages, dowries, tiends, poor rates, road rates, light taxes, gas and water rates, etc., etc. Thus, referring to the agricultural Malay, we find him bringing into his social routine other elements beside those of progress and profit; for we find him speaking also of rent and interest, of which, as an embryo political economist, he makes a clear distinction. Thus he calls produce *boa tana*, or fruit of the earth; rent he calls *bunga tana*, or flower of the earth; so also he calls profit *boa wang*, or fruit of money; while he calls interest *bunga wang*, or flower of money. The Maories of New Zealand are equally astute, for they call eggs the fruit of fowls; and in so doing, they have evidently had nature solely as their teacher.

165. In such-like tribes in India, then, material in its annual

progress has more than one party interested ; first, the government ; second, the landowner ; and third, the husbandman ; who in many places divide their shares into three parts (of course there are exceptions in different districts). The government share is called *asal*, that is, foundation dues, indicating that all arrangements rested on the sufferance or power of the government which by its protection restrained those outside. Thus, though the produce might be twenty-fold, each gets only one-third. The husbandman getting his share for his labour ; the landowner his for his possession or capital ; the Government getting its share for its protection of both the others.

166. But when we come to England we find another state of things, due, probably mainly amongst other causes, to our landed tenures being based on feudalism, whose varying contests with kingly power we need not discuss. Be this as it may, produce of land in England is divided generally also between three parties, but amongst which the Government is not present,—viz. landowner, tenant, and husbandman,—and whose shares may be said nearly also to be in equal proportions. Thus the tenant in this civilized country takes nominally the place of the landowner, and the landowner that of the Government. In this manner people adjust their institutions to their several positions and conditions. Produce or profit, then, would go to different parties in the three several social states we have alluded to. First, to the savage or outlying settler without participation by others ; second, to the landowner and husbandman ; and third, to the tenant and husbandman ; in the two latter cases the rents or interest going to the Government and landowner respectively. Rent and interest, then, are properly termed the annual net profit or produce of material in progress.

167. Rent must determine the value of land, as interest does the value of capital ; and the values of both will be modified by the restraint of the people, *i.e.* the security from external or internal aggression or oppression. Thus we have seen, in Asiatic countries bordering on British territory, that good land was of nominal value, and rents small and unreliable ; while

the same quality of land within the British border was of high value and yielding good rents. This then was a proof that the bad security on the one side and the good security on the other were the causes of the difference; in other words, the population and Government were not under the law of restraint on the one side, but under it on the other. And it is none otherwise with capital or stored-up labour. Where there is little security of life or property, capital, though it may earn high rates of interest, will never accumulate; on the contrary, it will seek other arenas, the high rates of interest and doubtful protection combining to starve enterprise. Hence where interest is high, denoting scarcity of capital, land value is low in proportion to rent; and when, on the contrary, interest is low, denoting the abundance of capital, then land value is high. Thus the operations of political economy balance themselves, and it will be perceived that in colonies where material progress has a rapid ratio to the progression of years, interest is always high; but like the growing oak, as the colony advances in age, so does its annual progress slacken, and interest on money (the indicator of its net progress) becomes smaller. Again, where interest is high and protection slight, individual intelligence bears a higher value, and brings greater gain, than it generally can in old countries: hence the inducement for young, enterprising men to go out into the world to seek fortune in more dangerous paths than they have at home. In the pastoral colonies it will also be observed that sheep and cattle are high in price where unoccupied Crown lands are plentiful, and as these are absorbed by *squatters*, the stock decreases in value and the land rises. Thus there are always compensating influences at work, maintaining to society, as a whole, progress and profits at their normal conditions; and it is only by special good luck that individuals reap more than these.

CHAPTER XXIII.

A GENTLEMAN.

168. THE individual, who has so much to do with our social and moral nature, cannot be passed by in such an inquiry as this; and from motives of delicacy we would have wished to have avoided the intrusion. But we have overcome our scruples, under compact with our conscience that we are not bound to intrude on the more sacred arena in possession of the ladies. At first blush we imagined that the analysis of a gentleman would be an easy matter; in our arrogance we thought we knew all about him. When we put down the heading, indeed, a thought flickered across our mind to this effect: Oh, this will be an easy chapter; but, to our mortification, the more we pondered the deeper we sank in the quagmire of mental perplexity. In the first place, when we had got regularly into the throes of composition, we asked ourselves, What is a gentleman? Yes, a gentleman. Well, a gentleman is—— What? No—that won't do——a man. A gentleman is no doubt a man, and we have proved what a man is (10). We have also proved that a beast is not a man (82), though we cannot say that it is within the bounds of possibility that a man may be a beast. Yet that does not drag us out of our perplexities, for a gentleman appeared to us to be somewhat more than either a man or a beast.

169. Reverting, then, to our youthful notions of what a gentleman was, we recalled to memory the grey-haired personage that walked up the street every afternoon at three, wearing short-kneed breeches, gray stockings, buckled shoes, brown coat, nankin waistcoat, and ruffled shirt, holding a silver-topped Malacca cane in his hand. Here, then, was our beau-ideal of a gentleman, and that is all that we thought about him at that time. But when we went out into the world, and found ourselves cast amongst a society, the type of which is now difficult

to find, unless in the advanced posts of Russia, our preconceived views of what a gentleman was, had rude disturbance. We found, in our new sphere of action, that the epithet had much wider signification, nor could the term be unapplied with impunity. Not to be thought a gentleman was of little consequence, not to pay a just debt of less consequence, but to be called "not a gentleman" made the blood boil; the stain, it was thought, could only be wiped out by death. And there were good reasons for this, which may not be apparent to some; but on this we need not descant. Life moves on, and so must we with our subject. The chances of travel again find us in England and its arrangements, beside two ragged beggars, who, of the motley company packed together, were the most noisy. Their attention was first directed to politics, in which they seemed to have mutual sympathy as against all other classes, and so their intellectual intercourse reciprocated smoothly enough; but shortly they exhausted this theme and came to religion. It now turned out that one was a Protestant, the other a Catholic; so harmony, at first slightly indicating disturbance, at length turned to discord. Still they bantered for a time, till the climax came in the one calling the other "no gentleman." This created so great a turmoil that they were soon grappling each other by the throats, and would no doubt have proceeded to extremities had the bystanders not interfered. Here, then, we found the signification, though widened out to extreme limits, yet fully and firmly appropriated as of right. Still, there was no inversion of the term of gentleman: the lord might plume himself on being one, so did the beggar; but both claimed the title as an honour. At this stage, then, our definition would have been, that "gentleman" is a term agreeable to lord as well as beggar, and universally sought after by all.

170. But further travel enlightened us in the wonders of infinite variety (43). Coming, at an early date thereafter, to the colonies, we found an opposite condition of things, of which we will endeavour to give a lucid description. Stepping on shore at ——, we ask, Whose is this fine house? *Answer*: Bill's. Whose is this splendid farm? *Ans.*: Bill's. And

whose are those flocks of sheep? *Ans.*: Bill's. And whose fine family is that? *Ans.*: Bill's. And whose carriage is that? *Ans.*: Bill's. And whose substantial warehouse is that? *Ans.*: Bill's. And whose vessels are these in the harbour? *Ans.*: Bill's. And who is this Bill? *Ans.*: The boss. Now going to the post-office we look over the letters of the last arrived mail, and ask, Who is this A. B., Esq.? *Ans.*: Bill's cook. And this C. D., Esq.? *Ans.*: Bill's bullock-driver. And this E. F., Esq.? *Ans.*: Bill's shepherd, etc., etc., etc. Presently we hear a man call to the postmaster, Let me have Messrs. A. B., C. D., and E. F.'s, and Bill's letters. Who is this? we inquire. *Ans.*: Bill's gardener. Ah, then, we ask, is Bill a gentleman? *Ans.*: Oh, no! It would be unfair to call *him* a gentleman alongside of his servants, who *are* gentlemen; he is something better than that. Is Bill a good man? *Ans.*: Yes. Is he respectable? *Ans.*: Very much so. Is he a magistrate? *Ans.*: Yes. Is he a man of learning and education? *Ans.*: Equal for that to my lord in England. Is he a councillor or member of Congress? *Ans.*: Oh, no! Why? *Ans.*: Because the *gentlemen* put their own selves there.

171. Here, then, was a hint to the Liberals, and an upset of all our previous notions about gentlemen, their position and privileges. If we had hitherto resided at the north pole of sentiment on this subject, we had now tumbled upon the south pole. On the standpoint upon which we had now arrived, how foolish our previous beliefs, how absurd our previous notions, and how wicked the young men were to be angry at being called *no gentlemen*. How ridiculous it was in friend S. pulling H.'s nose, and this before a large party of convivialists, risking a bullet through his brains. And what is the mathematics of this? *Ans.*: Opposite conditions of society promote opposite ideas and institutions; so sentiment on this or any other subject varies as the tangent does from the co-tangent. Further, between these extremes there is every degree of divergence. Wise is the man who can comport himself accordingly, otherwise he runs the risk of butting his brains against a stone wall, or having them traversed by a leaden bullet.

CHAPTER XXIV.

GAME LAWS.

172. THE subject takes us back to primary principles, because it is a permanent cause of strife between land holders and land *wanters*. The first section argue—Is the land not ours, and all that exists thereon? The second section argue that the fowls of the air and the fish of the sea belong to the people; that in fact, these are their heritage, and who shall wrest them from them? Thus the dispute is everlasting. Nor does this dispute confine itself to civilized nations, the cannibal savages of New Zealand have it in the most complete and distracting development, embracing the fish of the lakes, the eels of the creeks, and the vegetable caterpillars in the wood; even at times half a tree is divided between hostile claimants because of the birds that sit on it.

173. When there is such universal cause of discord as wild game, it is not wonderful that Britain has her game laws, laws which one section is constantly making, and which the other section is constantly breaking; without hope of even temporary lines of concession, over which neither should trespass. Says the poacher, "My wife is sick, and she wants nourishment; and God has placed this in the wilds for me to shoot for her. So a hare for soup and a partridge for a grill shall she have, because man's laws are not above God's laws." "But" says the landholder, "these hares and partridges live on my corn, and they have their nests on my land; so they are mine." Says the poacher, "The law that assigns these to thee was not consented to by us, so it is not binding on our consciences. The heather thou didst not plant, nor didst thou bed the streams with gravel in which the fish do lay their spawn." Thus the heart burnings and hatred between section and section are generated. The national education of the people (117) may

possibly force a broader border for the poacher's liberties ; but that is not our theme at present.

174. When we were boys we saw the sports of the lower classes to be somewhat different to what they are now. Cock fighting on the king's highway we witnessed to be a common pastime in the rural districts ; and the ring for bull baiting in the market place was yet unruined. And on the rivers there was salmon spearing, in the burns trout *gumping*, in the moors badger drawing, alternating with a little weasel and hedgehog shaking. These have all passed away. Now the excitements of the lower classes appear to be in rattening, vitriol blinding, free and easys, and baby smothering.* There is always a certain quantity of vice and love of blood in human nature that never can be eradicated, and these latter tendencies balance those which have been put beyond the poor man's reach. And what is now beyond the reach of the lower classes, the upper classes claim as their own. Stag *battues*, fox and hare hunting, partridge and grouse shooting, trout and salmon fishing, all more or less cruel, and in some instances bloody and brutal, even though dumb animals are the victims. These are the offsets against more polished manners and effeminacy, for vice is universally inherited. But against these extremes will there not be reaction? Money is a certain power, and annual land income only bears a ratio of 160 to 218 of income from capital (144). The streams in which we used to sport are now closed, a surly man with a bull-dog looks grimly at you as you cross the bridge, even where there are no enclosures. As you look at him you see a shadow of the steel traps and spring guns planted behind to tear your flesh or pierce you to the heart. Then may we ask, Do social and moral laws uphold this state of things? If they do, so be it; let them stand as they are, or were, supported by law. If not, concession, quickly and in time, alone will ward off graver calamities. The lower classes have a huge bill to present, in fathers torn from their children, sons from their parents, for the bereavement of wives, mothers and

* See Statistics of Crime.

daughters. In these transactions the public sympathies cannot but have been enraged, even though they had the sanction of law past or present.

175. But vice is not to be eradicated from humanity under the present conditions of its existence; so we see that the stringency of the game laws has simply changed its direction. And if vice is not to be eradicated, neither is inconsistency. As an illustration of the latter, we may adduce the doings of a captain in the royal navy, who was the son of an English landholder and a most vigorous game preserver. This gentleman, in his frigate, visited a British settlement, which having been honourably bought from the natives, and paid for by and with English money, was not a conquered territory. In this settlement another English gentleman had bought an estate from the Crown, which abounding with game, he preserved for the sport of himself and his friends. The settlement being a purchased one, the inhabitants lived under English law, which law was administered by an English judge. Thus all the precedents of English rights and privileges were established. The captain, having anchored the frigate in the harbour, sought to amuse himself in the manner he did on his father's home estates; so he took to shooting, and in the course of his rambles crossed into his fellow-subject's property. On his doing this he was politely informed by message that the game was preserved. "Preserved!" cried the captain, "be d—d and be deviled; I'll shoot the first man that interferes with me. I'll go where I like, and I'll do what I like; and you, sir [to the messenger], if you do not cut and run, I shall tell my fellows to lay hold of you and have you keel-hauled till you are half dead." What a parody was this on the game laws; laws that had sent many a poor fellow to Botany Bay in support of the privileges the captain was now breaking!

176. Civil law is thus under the same principles as social and moral mathematics. Its force and direction are entirely due to the relative components. The captain's force and direction made his peculiar component all-powerful, and he shot and he bagged a British landholder's game, where, and in what quantity he liked. But in doing this he did more than

he intended. He did not intend that this conduct, being by an official, should hereafter be thought to be one of the best precedents British poachers could appeal to in support of their own peculiar pursuits, which are so obnoxious to the landed aristocracy, of whom the captain himself was a scion. Thus also we may add that a law is majestic only in the ratio to the power supporting it. So also landholders tread and are trodden on, as the power of law is strong or weak. But this does not assert that the game laws are always just, rather that the laws should be modified to meet the requirements of varying circumstances, so that they may be respected on all sides.

CHAPTER XXV.

ENFRANCHISEMENT OF WOMEN.

177. WE take up this subject as meaning the investiture of women with the privileges of free citizens, and their incorporation into the body politic; or shortly, allowing them to vote on public affairs in equality with men. This is a favourite scheme with the Stuart Mill school, and others of that phase of mind. Let us see if the principle advocated rests on the mathematical conditions of society.

178. We have shown that privileges are only maintainable (175) to the extent of the mathematical components, they being the resultant of such components, increasing and decreasing with them. Thus the vote by women in equality with men would have to be supported by a power on their side to maintain the same. But men hourly, daily, and yearly in practice deny this equal power, and woman has never vindicated the theoretical assumption. Thus women as a body have never been known to quarrel with men as a body; and when *mêlées* have taken place, women have always been seen to attack each other rather than lay their fingers on men; *vice versâ*, this is also true of the men. And in single strifes between a man and a woman, when the last resource is appealed to, viz. brute force, it is extremely exceptional to find the woman come off the victor. Woman is therefore not an equal power on earth when compared with man; she could consequently only vote, or hold any equal influence, by sufferance. This privilege, then, might at any time be stopped by the caprice of men. Women, therefore, not being an independent power, were their votes added to the votes of the men, this addition would emanate from a side not in equality, so would be questioned by the losing party. The losing party would argue thus: "1000 men have voted with us, 501 men against us; but

500 women have voted with them and none with us—1001 against 1000. Are not our 499 men better than 500 women, and stronger ; why should our interests be sacrificed ? We account the women as nothing ; so clear the tables, the power is ours. 1000 men against 501 ! we should be donkeys to succumb.” From this view the votes of the women added to the votes of the men, unless equally divided, could not be said to represent the true indication of power in the orbit of the nation ; and if divided, of what consequence ?

179. To make this more clear we must go to the root of the question, which lies between a single man and a single woman. Let them be supposed to reside apart from all others, as they very generally and very naturally do. Now let a wild beast attack them, and what does the man do, and what does the woman ? Well, the woman does not claim a vote in the transaction, nor does the man ask her to vote, but each perform their functions without hesitation, as nature has mathematically ordered. The man seizes a weapon to drive off the beast or to kill it ; and the woman gets behind to take care of the children. And as nature has ordained this action in a pair, so has it done in all pairs, separately as well as collectively, the principle in all being the same. When warlike hosts approach a nation, the men go out to fight and the women guard the sanctity of the household. The functions are sacred to each, in each they are honourable ; displaced or reversed they are dishonourable. It would be as much out of a woman’s place to have her body mangled by a cannon shot in battle as it would be for a man to nurse the babies in safety at home.

180. But say the men of Stuart Mill’s school of thought, woman’s function is as important as man’s, so why should she not have the same privileges ? We say, the same privileges mean equal command—command means power to exact obedience ; then as between man and woman, whose part is it to obey, and if the issue be tried, who gains ? The gainer, then, is the commander, the loser is the one who obeys, and that one will be found to be woman. In this position she is most beautiful, most perfect, most adorable. Then though she may not have the same privileges, yet to her nature has assigned

an equivalent, for she sways man and the world by sympathy and persuasion. This is her position, like the moon accompanying this earth, drawing and pulling alternately, but never being able to jolt it out of the mean orbit.

181. Thus to give to woman the franchise is to lead her into battle, into the strife of the human elements. But her place is not there. When we have seen a man outrageous, daring the devil and all creation, we have also seen a woman breathe a soft whisper into his ear, and thereupon he permitted himself to be led away like a lamb. To heap more power on her than this, would be to negative the mysteriously holy influence which she has, and thus undo the balance of nature.

182. But again say the disciples of Mill, we would draw a line to exclude the married women. Why so? we ask. *Answer*: Because, having bound themselves to a man, they are under undue influence. Pretty reason this! we exclaim, to disfranchise a woman because she has done the most gracious act that she ever did in her life. To love, honour, and obey. Here would be insult indeed, to exclude her from a privilege you grant to spinsters. Exclude the august matron, with all her experience, probity, and high honour? Oh, no! that would not do, it would assuredly be a false step. Fairness requires that if you give a privilege to one of the sex, you must give it to all. All or none. To give to the spinster alone would in effect be an encouragement to illicit and immoral transactions with a vengeance! Truly hell is paved with good intentions. Were the married women excluded, the case would stand thus: the modest, thoughtful, house-keeping and family-possessing being, would be excluded from imparting her benign influence on society; and in their place we should have the intriguing, unsatisfied, querulous, ascetic, and misanthropic, lop-sided being to make laws for the nation. The idea appears to us so imbecile as to require no further comment.

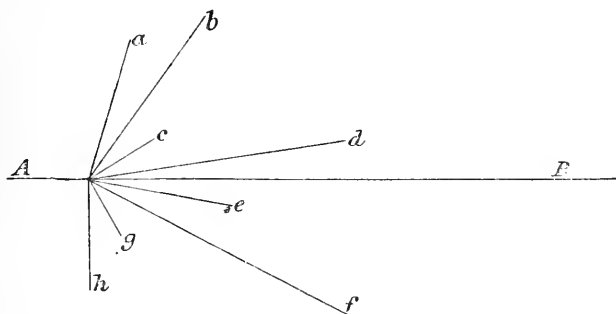
183. But again we are met with the argument that spinsters are not such as we have described. No, certainly they are not, but a portion are. Yet as spinstership is to be the qualification for voting, how is the registration officer to satisfy himself of this fact? By doctor's certificate, we presume. Good. Then

the qualification to vote is the power to be immodest. Is immodesty, then, a sound base of well-regulated society? No, it won't do. Thus we are forced to the conclusion that as one part should not vote, all should desist, and we are driven to the ultimatum that to man is designed the command of outside affairs, whilst to woman belongs the arrangement of the internal affairs of the household. Hardy is he who would meddle with this her function, for of a surety he would burn his fingers. We have shown the external world to be a reflex of the internal (16), though mightily different in dimensions, yet equal in importance. The former field is man's, the latter is woman's; a trespass on either side of the focus is an undue and unnatural interference with the organisation of the faculties, and is therefore as hurtful to the one as to the other (28).

CHAPTER XXVI.

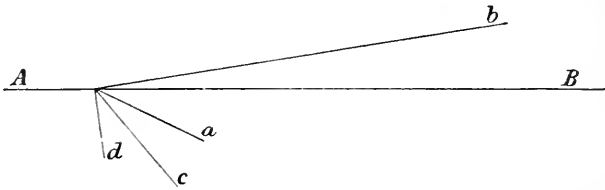
PHILANTHROPY.

184. THIS takes us back to the parallelogram of forces (24), where we have seen that various forces or influences may have greater or less power and more or less divergence, yet the whole may be reduced to one power and direction represented in the resultant. Referring to the figure in the diagram, let AB be the resultant and $a b c$, etc., the various components. Now the components of a man's character and condition are innumerable, but we will put down some of them,—such as conceit, humility, greed, liberality, sanctimoniousness, irreligion, virtue, depravity, love, hatred, forgiveness, revenge,



hunger, thirst, fulness, satisfaction, purity, lasciviousness, feeling, heartlessness, etc., etc. These, whatever a man's character or condition may partake of in whole or in part, are the components drawing him in the direction of AB the resultant, or the general tenor or path of his life. And he is judged by others from observation of the above qualities or general quality. Many men and women are so equal and proper in all their belongings, that they pass quietly through a crowd, or through life itself, without drawing attention; their words are mediocre, their sentiments of even average, and their hats

and bonnets so much in mid fashion, that one would scarcely know they existed. Yet there are others, no better on the whole, probably by no means so wise, or so good, when all things are considered, who attract immediate attention and command the eyes and ears of their fellows. These have a component abnormally developed, such as we see in the figure



in the diagram, where AB is the resultant, b a component less divergent and of greater power than any of the other components $a c d$. If b be philanthropy, then the general tenor of a man's life with such a component would give him the character of a philanthropist: such would be the resultant, minus the effect of the other small components.

185. In estimating the components of a man's character no doubt there will be much diversity of opinion; yet, if they be correctly estimated, the resultant can be weighed. Thus Morley, the biographer of Voltaire, sets that philosopher as a philanthropist on the same pedestal as Howard. This indicates either an obliquity of perception, or an ignorance, on the part of Morley, as to the other components of Howard's character, philanthropy being the principal. True, philanthropy has its eccentricities, like other tendencies in human nature. Thus we once observed a philanthropic lady's endeavours to civilize a negro girl of the Andaman Islands. "Well, Juno," said she to the trembling little girl, "did you steal the butter?" "No, ma'am," said Juno. "But are you sure?" [severely.] "No, ma'am," said Juno. "Then you little minx, after all you did steal the butter." [Whack comes down the strap on Juno's shoulders.] "No, ma'am," cried Juno. "I will teach you civilized manners, which are not to tell a lie." Juno sobs. It was the cat after all that stole the butter, so Juno was philanthropically flogged for telling the truth. And in philanthropic

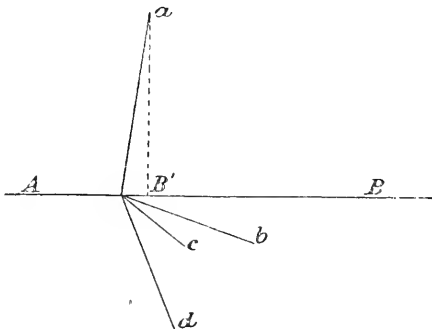
men there is the same field of vagrant study. Asylums, refuges, lying-in hospitals, orphanages, theatre benefits, etc., etc., are all the general resultants of most contradictory components in the originating spirits themselves. The organization of paid officials, in itself, is a vast fund of attraction to some men, for the patronage it gives them. The amount of gossip, lewdness, evil tendencies of men and women, and the various descriptions of thoughtlessness and immorality, are funds of ever reviving interest to others, over which they can brood and enjoy themselves, as the Irishman does with the herring hung beyond his actual touch. Then there are balls and suppers got up by parents, in the hope of killing two birds with one stone, viz. doing a little philanthropy and match-making together. All these are little components under the shadow of a great resultant.

186. One tendency may also reciprocate with another tendency, so that the resultant takes an undulatory form (26). Thus hourly, in excitable individuals, annoyance and pleasure may alternate; or yearly in others, grief from losses, and happiness from gain; yet there must always be a mean direction caused by the components on one side balancing the components on another side, or one component, as in the case just mentioned, balancing many others of an opposite nature. Mathematics are so true as to be disagreeable; its deductions, however, when founded upon a true basis are unanswerable.

187. Thus we station ourselves in a general hospital for the sick, and we see Mrs. Grigg and Miss Mogg, two philanthropic ladies, enter. See how they sweep along. At last they are attracted by a patient near his last gasp. Mrs. G.: "Dear Miss M., here is one in a state whose heart we may have a chance of softening." [To patient.] "How do you feel, my poor man?" Patient: "Very poorly." Mrs. G.: "Ah, I see we cannot now help you in the flesh, but perchance your soul may be refreshed. How are you there?" Patient: "Quite comfortable, thank God." Miss M. to Mrs. G.: "Dreadful! I see he has no sense of his situation." [Turning to the patient.] "Are you a Christian, my good man?" Patient: "I hope so, madam." Miss M.: "But do you feel that you have Jesus?" Patient: "The

Spirit cometh not by observation." Miss M. : "You do not appear to understand what I mean. In a word, are you regenerated?" Patient : "I was baptized, madam, by our good parish priest, and am a member of his church." Both ladies hereupon whisper to each other : "This smells of popery, or at least of High Church." Mrs. G. to patient : "Do you know that you are on the brink of eternity?" Patient, nervously : "I am resigned to the will of God." Miss M. : "And do you feel yourself to be so great a sinner as to induce you to repent?" Patient : "A just man needeth no repentance." Miss M. : "Do you mean to say you were not born in sin and nurtured in iniquity, so that without repentance you are in danger of hell fire?" Patient : "Judge not, madam, that ye be not judged." Both ladies : "What a reprobate ! what a hardened wretch ! He even quotes Scripture itself against the true religion." Miss M. to Mrs. G. : "Re-cork the cherry cordial and pass on." The patient turns on his pillow, and in his weakness he sobs.

188. Now, here were these dear philanthropic creatures. No doubt, according to their own perceptions, their path was along



the line AB ; but their philanthropy being at nearly right angles, or directly across towards a , and their opposite tendencies at bcd , viz. conceit, heartlessness, and sanctimoniousness counterbalancing it, the full effect of their good property was curtailed

to the petty distance, shown at B' . Could this mathematical demonstration be read all over the world, what mental torture to the weary and the sick it might save.

189. True philanthropy, then, is as difficult of attainment as perfection (39); and though one may conceive himself to be a true philanthropist, yet others are not bound to concur. Philanthropy of itself, like other excellencies, is under the same

rule as the moral tower we have already alluded to (49), the time and labour in raising it being in exact proportion to the obstacles to be overcome. Hence the philanthropic and intrinsic value of the widow's mite. Charity has no money weight.

CHAPTER XXVII.

DIFFERENCES ESSENTIAL TO SOCIETY.

190. THE sentiment at the head of this chapter may appear strange to many, though perfectly familiar to the few who have thought on it. Yet the allowance of it is freedom; non-allowance, tyranny. Uniformity of thought was the great problem which the last of the Tudors, and of the Stuarts, set themselves to fix on the nation; but in the attempt they broke their own backs. On this subject a certain class of minds are fond of exclaiming, How perverse are the people, they won't accept what is good for them! But we have to refer to the mathematical law of universal variation for an easy solution of the enigma (43)—an unsolved enigma which seems to have alternately puzzled, tortured, and burnt our ancestors.

191. Not to be allowed to do what we like seems hard enough; but not to be allowed to think what we like appears to be eminently worse. Yet how constantly, even in our everyday life, do we experience this, and on every trivial occasion. In singular instances we may have contrary experience; but the instances are very singular, and we will relate one. On a dark snowy night we happened to be travelling by coach in the interior of New Zealand, when we reached with difficulty a small inn. Here we met a clergyman of a denomination said to be, by popular report, more than ordinarily dogmatic and overbearing. In the course of our mutually forced companionship, we happened to apologetically remark that there were differences between us. "Differences," said he, "my good sir, are the essential of life; so let us be friends."

But how does our subject bear on society? Let us examine it through the five senses which make the outward world apparent to man. 1st. Take taste, and consider the relative ideas, in this sense, of an Esquimaux and a London confec-

tioner, *i.e.* on the excellencies of blubber and pastry. 2nd. Take touch; what is the relative sensitiveness of watch-makers and ploughmen? 3rd. Hearing; what are the relative perceptions of boiler makers and chamois hunters? 4th. Seeing; how do astronomers and coal miners agree? 5th. Smelling; have my lord's valet and a scavenger the same gusto for particular odours? Now, it cannot be denied that these several persons hold positions in the broad society of the world, all have their uses, and most are necessary; yet how obnoxiously different are their views and perceptions! still how essential the differences to each! Further, it would be tyranny indeed to force a confectioner to live on blubber—the food relished by the Esquimaux; equally so would it be tyranny and cruelty combined to put a chamois hunter inside a boiler, with half a dozen sledge hammers rapping at it; nor could our sense of justice and equity put a valet into the mephitic regions in which the scavenger luxuriates. Thus differences, under the mathematical law, ought not to make us quarrel, but on the contrary ought to generate the best of feelings towards each other; for we occupy the places assigned to us by fortune, whether good or bad; and perform the respective functions suited to our several conditions, for and on behalf of the general good of society.

192. And if it be so with the material occupations of man, so ought it to be with the ethereal. A child's mind is yet feeble and immature; why chide it? The food for its mind's nourishment is not the nectar of the philosopher; but don't despise it, or turn away with contempt, for the food is appropriate to the mind in its young condition; nor jeer at the preceptor, be it the mother or the tutor, because they focus their ideas to the child's understanding. Oh, grown up man! the child's vision appears absurd to you—but differences are the essential of life. To be old is to have been young; and the differences between the two states are the living conjunction, the enigmatic essential from which there is no escaping.

CHAPTER XXVIII.

DOMINEERING IGNORANCE.

193. IGNORANCE assumes principally one phase,—that is, helplessness. Yet under peculiar circumstances it is sometimes placed in a position of power, when it forgets itself, and domineers. Most creatures hide themselves in their helplessness; and the ostrich is said to hide its head, but to stupidly show its body. Others avert their heads from danger so that they may be unconscious even of the shadows which danger casts before it.

194. But more particularly to our subject. We have heard tell that on the estimable Dr. Guthrie, of Edinburgh, saying to an old woman that geology proved the world to be more than six thousand years old, the ready reply was,—*A' the waur for geology.* What volumes does not this pithy sentence speak on the workings of domineering ignorance! The hours, days, weeks, and years of listening to the merest platitudes, the tiresome polemical orations on doctrines, dusty and dry as the old books which contained them, the irksomeness of sabbatarian closeting and retirement to the inmost recesses of the domicile, the effect of the shutting out of the glorious daylight and God's sunshine on the body and the conscience; the screwed-up mouth and the solemn gait, the ill-natured remark at the laugh of a child, the curdling up of the gaiety of the heart, the ascetic spirit disdaining the good of this life under the false pretence that the Creator enjoyed His creatures' pains. Such and such-like, are the penalties enforced by ignorance when it can domineer. The life of the intelligent is one of constant repression under such influences. We do pity from our very soul the amiable clergymen who have habitually to abnegate their most glorious privilege of learning and humanity,

so that they may be accepted ministers of such confined intellects. But so it is; their office is that of restraint, there is no help for it.

195. But the domineering of ignorance is not confined to old women, and old men who are no better than old women. The quality crops up in other walks of life. Shipboard is fertile of such instances. We ourselves in our voyages have vivid recollection of the ignorant and besotted captain, when nearing land, shutting up the log-book from the passengers' inspection, discontinuing giving out the latitude and longitude, forbidding even private charts and telescopes to be brought on to the quarter-deck, and ultimately nearly wrecking his ship, which was providentially saved by the alertness of one of his common sailors. We also now recall to memory an apprentice's solution of the problem of latitudes in the presence of an ignorant and brutal mate, and how dearly he had to pay for his aptness. "You show your cleverness to me, you ——," cries the mate in passion. "Forward to the bowsprit, and take in the jib." Whack, down comes a rope's end on the lad at the same time, and we see his delicate nervous system all in a flame; but ignorance, when it has physical force, glories in angry fierceness. The lad goes forward and does his duty; but the ship is plunging, he is dipped overhead, and he does his duty at the risk of his life. But ignorance is inexorable, he had to do his work several times over, under repeated strokes. The end might have been death but for the opportune waking of the captain.

196. Such are the freaks of ignorance. It knows no restraint; and when ignorant persons are pitch-forked into power, be it domestic, municipal, or political, their vagaries are the same in principle. We have already instanced the domineering acts of the Inquisition over Galileo. The ignorant Spanish courtiers were guided by the same abasing influences in regard to Columbus.

To expatiate on a topic so fertile would be a waste of ink, as all have experienced its venom in a greater or less degree. Suffice it to say, that when the strong are ignorant, dynamical laws are sacrilegiously interfered with; these are, that know.

ledge should increase as the square of the years (35). Should this not be the case in an individual, is not power abused by him in geometrical ratio to want of knowledge, or increase of ignorance. Hence the safety of society requires that the ignorant should be powerless and obedient. Were it otherwise, no family or nation could stand, nor could any industrial pursuit be successfully prosecuted.

CHAPTER XXIX.

PROPS OF MARRIAGE.

197. As this world contains so many nations, colours, and religions, it may be anticipated that the arrangements between the sexes are exceedingly various, complex, and discordant. To those living in one country all their lives, wherein they see but one system from their childhood to old age, deviations from what they have been habituated to, if known to them through books or through hearsay, make no impressions on their minds, or are despised as tales of travellers.

198. The institution of marriage, however, is as much under the law of universal variation (43) as other existences. Changing so much in its features from nation to nation, and climate to climate, as to appear right in one place and absolutely wrong in another. In Europe and other temperate regions monogamy is the legitimate arrangement; and, with exceptions, in tropical parts of the world, on the contrary, it is polygamy. Nor can religion, though it has its due influence, altogether constrain the respective tendencies of the people. Thus we see Hindus, Mohammedans, Budhists, and Jews residing in European countries and their colonies, conforming strictly to the habits and laws of the peoples amongst whom they reside, and ignoring the teachings of their respective religions; while we see Christians in Ethiopia, Hindostan, Java, and Mexico conforming to the habits of the natives, and ignoring the dictates of their own faith. In Bruce's travels in the tropical and ancient Christian kingdom of Ethiopia, we find the following illustration related in a conversation between himself and some native Christians. "And now (said Bruce), Tensa Christo, let me ask you two questions. Does your religion permit you to marry a sister, to divorce her, and marry the other; and then keeping the aunt, to marry the niece likewise? Does

St. Athanasius allow you to marry one, two, or three wives, and then divorce them as often as you please, to marry others, and then go back to the former again?" "No," replied he (Tensa Christo). "Then," added Bruce, "as you do this daily, you are certainly not living in this one instance according to the religion of St. Athanasius. Now, I ask you, if any priest truly a Christian, was to preach against this and some such practices, how would you treat him?" "Stone him to death," said Ayto Aylo, a bystander. From these two great divisions, we also have curious extraneous developments, such as the institution of polyandry amongst the Nairs^s of South India, and the mixed intercourse of the trading communities of the Indian Archipelago and Polynesia.

199. Bringing the opinions of the philosopher Franklin and the traveller Bruce together, we have an apt illustration of what we would drive at, viz. an explanation of the causes of the anomaly. Franklin, residing in a cold climate, and amongst a Christian people, enters with strange lucidity into the material circumstances which preserved his virtue in youth, and that his religion had anything to do with his motives is conspicuously denied. Plain calculation of the doctrines and chances of temporal and bodily good and evil was the circumstance which guided him, as well as retained him as a respecter of the laws and manners of his country. Bruce, visiting a hot climate, populated for the most part by Mohammedans, whose laws and religion permit not only polygamy, but concubinage, adduces for this climatorial reasons, which he says man cannot long resist. The heat of the climate, he explains brings woman to early maturity,—marriages taking place at the age of eleven; and while the climate has this effect, it also brings on her premature decay. At the age of twenty-five she is an old woman. Later in life she becomes absolutely hideous; and this while the man maintains his powers and good appearance. Thus, in such a climate, a woman is not constituted to be the companion of a man for life. Hence we have nature promoting one system in one climate, and the opposite in another. Protestantism therefore was correct in not including marriage amongst the sacraments, though sup-

porting its sacredness by the countenance and rites of the Church.

200. The primary cause of the anomaly, then, is in climate; but, in temperate and civilized regions, there are other props to marriage, as Christians understand it, whose force is not to be overlooked. Amongst these are energy of character in the women, stability of frame, loyalty to the interests of their household, discipline of mind, largeness of understanding, undoubted virtue: these, and many other similar qualities, fit the European woman as an agreeable companion for man during life. When these are wanting, the props are so much the weaker, till they absolutely fail. Now, in hot climates, woman from her self-admitted inferiority in these requisites, accommodates herself to a lower position, and, as she fades, resigns the monopoly of her husband's affection. From the earliest years of their companionship, she neither walks with him, drives with him, nor eats with him. To do so would be as much beneath his dignity as it would be unwomanly in her to insist on the same. Such are the decrees of the laws of universal variation.

201. To take the mathematical view of the question, we must estimate the components of the different resultants, as we see them in practice, and as the Author of nature has disposed them. And this general principle will be admitted—that bracing climates, and the conditions and institutions induced by them, result in monogamy; on the contrary, enervating climates, and the conditions and institutions induced by these, result in polygamy. Of this fact, how often have we heard the Christian missionary complain; for in his new sphere of action he has to inculcate doctrines and aspirations where nature fights against them. In his new sphere he has to labour where a pound of virtue is opposed by a hundredweight of inclination. How great, then, must be the task he has set himself. This ought not to be, we hear the enthusiast cry; but it is so, is all we can reply, and our thesis is not to say how things ought to be, but to look at them as they are,—weighing the influences of men's motives. This is the lesson of experience. Under present conditions,

then, the props of marriage vary with the virtue in the people and the varying degrees of latitude, between 0° to 90° . So inexorable are the rules of nature, that differences are the essential of life (190). Yet who can question their propriety, when by virtue woman gains a high pedestal; whilst by vice or weakness she loses it.

CHAPTER XXX.

CHARITY.

202. CHARITY has its material and ethereal aspects, which we will endeavour to explain in as simple a manner as possible. Thus a poor, hungry wayfarer was sitting disconsolate and down-hearted on the roadside, when a horseman came up, and, seeing his condition, gave him a half-crown. The horseman then went on his way; but the poor man sat still, having no strength left to carry himself farther. Another horseman soon appeared, and was also attracted by the distressed looks of his fellow-man. So he stopped long enough to pull out a religious tract and hand it to the sufferer. He then went on his way; but the poor man was yet unable to move, so he sat ruminating upon his condition till two horsemen appeared. These, like the others, seeing a fellow in distress, stopped their horses and made inquiries as to the poor hungry man's wants; and on being made aware of them, they put him on one of the horses, alternately riding and walking themselves, till they brought him to an inn. "Here," said one of the horsemen, "is a guinea for you, to get you a good dinner and carry you on your way; but having express business, I must leave you. On this the poor man thanked the stranger heartily, mentioning that the bounty would relieve his bodily distress; but, ah! where could he obtain sympathy for the troubles of his mind? "Well," said the other horseman, "I am poor—this horse even is another's; however, I am in no hurry, so will abide with you to offer such consolation or advice as may relieve you somewhat. Perchance in this manner I may be of service to you." Now, our opinion is that the first horseman's act was not one of material charity; for a charitable character, being a good one, is like a moral tower, which is in height in exact proportion to the obstacles to be overcome (49). In casting his coin down he underwent no labour, and its trifling nature was no obstacle to his continued ease and com-

fort. His moral attribute was, therefore, as level as the brutes *A B* (90)—not worthy of praise or credit. Nor was the second horseman's act one of ethereal charity; for whatever good there might be in the tract, he obtained it gratis, and did not lose even a moment in casting it down. But it was different with the third and fourth horsemen, for both encountered obstacles to their journey in carrying the poor man; and at the inn one did material good, while the other remained behind to impart the balm of sympathy, which is ethereal good or charity, and more priceless than the other.

203. From this simple proposition, then, we come to the larger and more important. We have looked at the subject individually, let us scan it collectively; for the principle that governs both is mathematically the same. Then, as the value of charity is weighed by the obstacles to be overcome by the donor, or by the donor's labours and pains to remove these obstacles, so charity in a man can only have existence during his lifetime; for after death he can neither act personally, keep, or give. So it is no charity to will a good work to be done after death, as no personal loss or pain is suffered thereby. Hence bequests for hospitals, churches, and asylums have not the attributes of charity. Further, such bequests are often unnatural; as, for example, in the diversion of property from blood relations. We have heard of one magnificent hospital having been built and endowed by a testator, while he left his own son to starve. Now, as the natural course is, that the son or daughter succeed father or mother, the bequests to charity have not only no moral value or credit, but the act of disinheriting is contrary to nature, or in other words, to laws of nature's God, and consequently sinful. Then, as it is God's law that child should succeed parent, so ought it to be unlawful that parents should have power to disinherit by will, for the sake of self-adulation or perpetuation of memory. For the property of an individual, being also necessarily part of the property of the commonwealth, should be disposed of in natural course; or failing this, by the family dying out, it should then revert to the general share or fund of the nation, for the benefit of all.

204. Thus charitable bequests made to the exclusion of heirs, or failing heirs the nation, in perpetuation of certain objects of the testator and for self-adulation, not having the value or credit of real or actual charity, but being often contrary and subversive of the same, cannot be consistent with social good, but must be pregnant with evil. For charity mathematically being one of the counterpoises of pauperism (160), both increase and decrease with each other. Now, as pauperism is closely allied to many evils (150), charity, from the above considerations, has the effect of raising it as a pestilential tower, propping it up, as it were, surreptitiously. The pestilential nature of perpetual institutions, miscalled charitable, lies in the withdrawal of children from their natural supporters and instructors, the relatives. Thus natural feelings are subverted and the fair responsibilities of relatives themselves are upset in the great artificial increase of educated children, who in time come to cope with and overbear youths educated by honest, well-doing relatives or parents; useless on-hangers, clerical and lay, are multiplied, to the discouragement of personal energy in the relatives, and their exertion in the battle of life.

205. These remarks refer more especially to private or *quasi* private institutions called charitable, and by no means to such as are required by the public service,—such as training ships for sailors, training barracks for soldiers, training colleges for military scientific officers, or universities for the promotion of the higher sciences, whose utility is of specially great value to a nation. Nor do our remarks apply to surgical or medical hospitals, superintended by municipal bodies and maintained, in part at least, by annual subscriptions of the people. Such hospitals, besides being of the greatest possible good to sufferers from accidents or painful diseases, are not generally abused either by lazy parasites or by bloated sinecurists.

CHAPTER XXXI.

UNIVERSAL SUFFRAGE.

206. THE cry for universal suffrage, like the cry for equal freedom (58), is more popular than practical; for universal as it pretends to be, it still draws a line somewhere, excluding all below that line. In this aspect it is no better than the system of suffrage by property qualification, which system from time to time has drawn the line at ten or five pound voters. But those who have fully thought over the subject will have come to the conclusion that there can be no permanent adjustment of the question, it being one between property-holders and the possessors of current labour: the former within these last few years in Great Britain drawing £159,000,000 sterling annually, whilst the latter, equal to a force of nearly five millions of men, at £50 each per annum, have £250,000,000 sterling for their annual income (127).*

Now, with such powers at work in reciprocation, as approximately estimated, the line of adjustment between the two parties must rise and fall as the barometer, and this in ratio to their respective intelligence. So clear is this principle to us outside on-lookers, that when we see the Conservatives pandering to the prejudices and feelings of the labouring classes, we ask ourselves, have they lost their heads, or have the Liberals and they mutually inverted their positions; or do both parties foresee that they must float with the stream of time in the direction in which it inevitably carries them?

207. But to our subject. Universal suffrage, unless it includes women, children, and infants, is evidently not what it pretends to be. Where then is the line of voting qualification to be drawn? We do not pretend to be able to answer this.

* This does not include income from floating capital, which has a mixed interest common to both. It is the balancing element in the state.

Then, say others, what we aim at actually is manhood suffrage. Good! Does this system not also draw a line and exclude some men? Yes; like other systems, it does. Thus in the various schemes for settling the franchise all have an arbitrary attribute attached; that is, a line is drawn excluding some. In manhood suffrage the line may be drawn at the age of twenty-one; but why so, when a youth of eighteen, having an academical and collegiate education, possesses incomparably more intelligence and experience than a man of thirty without education, and so on in ratio? Other difficulties arise on all sides. 1st. Are drunkards to be excluded from the franchise; and if so, what degree of drunkenness is to be the line? 2nd. Are deaf and dumb people to be excluded; and if so, what degree is to be the line? 3rd. Are illiterate people to be excluded; and if so, what degree is to be the line? 4th. Are lunatics to be included; and if so, are the intermittent or permanent to be selected in the various degrees? The same questions would require to be encountered and overcome in regard to thieves, their abettors, and other immoral characters, and the line drawn at the relative degree. Who would be so foolhardy as to determine this?

208. Thus the principles of universal and manhood suffrage are still encumbered with the objections, which their advocates see in other systems, and on account of which they would overturn them,—viz. the responsibility of drawing an arbitrary line. But the cause of its popularity is not to be mistaken, for that would give to numbers the disposal of the wealth and interests of the nation, by wresting the power from intelligence, *i.e.* from those who are under the guidance and restraint of intelligence. On this subject the remarks of Cicero, written 1900 years ago, are so appropriate to our mathematical demonstration who we transcribe them: “There is no political constitution to which I more absolutely deny the name of *commonwealth* than that in which all things lie in the power of the multitude. If a commonwealth, which implies the welfare of the entire community, could not exist at Agrigentum, Syracuse, or Athens, when tyrants reigned over them—if it could not exist in Rome when under the oligarchy of the decemvirs,

neither do I see this sacred name of commonwealth can be applied to a democracy and the sway of the mob ; because, in the first place, my Scipio, I build on your admirable definition, that there can be no community, properly so called, unless it be regulated by a combination of rights. And by this definition it appears that a multitude of men may be just as tyrannical as a single despot ; and it is so much the worse, since no monster can be more barbarous than the mob which assumes the name and appearance of the people. Nor is it at all reasonable, since the laws place the property of the madmen in the hands of their sane relations, that we should do the very reverse in politics, and throw the property of the sane into the hands of the mad multitude.”

CHAPTER XXXII.

WAR.

209. WAR being one of the concerns of man, we must revert to the principles on which he is constituted (10), viz. on material and ethereal conditions or attributes. One being a reflex of the other, acting by reciprocation. By these he has intercourse with the world—that is, felt through the former and made apparent through the latter. Now, as no man can occupy the same standpoint as another man (43), they must not only see differently, but have divergencies of interests and various grades of power; and when these do not reciprocate under the law of restraint (158), then deterioration of built-up interests ensues. This deterioration may be caused by physical or by moral means: the former being war, the latter controversy; the one material, the other ethereal, but both having an influence on the movements of mankind and his accumulations; and the latter even more than the former.

210. For instance, when Lord Chatham rose, for the last time, in his seat in the councils of Great Britain, to implore conciliatory measures towards the American colonists, every word uttered by him in the debate or controversy, which was left unheeded by the Opposition, was death to many brave men of the same kindred and blood, in the war that followed. Such is the influence of the ethereal or unseen part of man in the region of controversy or debate; for though it does not actually mix in physical strife or war, it closely affects the same.

211. Now a century has gone, and yet the same principle is patent. Words that fall from a Gladstone or a Disraeli, in their places in parliament, or in the national council, are the foreshadowing knells of war or are the precursors of peace. Every sentence in effect slays or preserves its thousands. The word

of the Prime Minister of Great Britain, in his ethereal attribute, slays the King of Ethiopia at Magdala, and preserves millions of Hindus in the plains of Bengal from famine. War is the material part or reflex of those ethereal powers or forces. As the parliamentary debater demolishes the arguments of his opponents, or is himself defeated, so the warrior by his weapons conquers or dies.

212. Then what brings on war?—what brings on controversy? Opposition of interests and grades of power. What precipitates war? Unequal pressure of opposite interests or unequal grades of power (158). And when the restraint of the people can no longer endure the unsettled balance of the cone of abutting interests, the cone falls, as does the mole-hill. The act of falling is war. And is war a necessity of mankind? As much a necessity as that the overbuilt mole-hill must fall, so that it may be reduced to a stable condition of opposite pressures, the altitude being measured solely by equilibrium or restraint. Restraint is thus also the measure of peace. When restraint becomes unendurable from the want of reciprocation of mutual benefits or peculiar products, then peace must end and, mathematically, war must ensue. There is no evading the laws of nature.

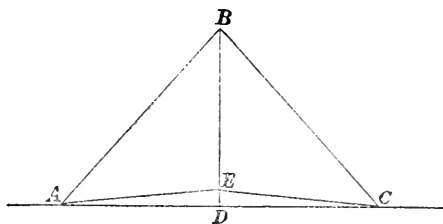
213. Peace, then, is no other than the period of growing up estrangements between the opposite standpoints (43), either in peoples, or tribes, or nations. The process is in ratio to the restraint put on these by domestic or international laws. Yet these laws being man's laws only, consequently changing and finite, cannot overturn or evade nature's laws, *i.e.* the laws of nature's God, which are infinite. Hence peace is a prelude to war, the consequences being equal to the accumulated forces and the relative length of period. So also war, paradoxical as it may appear, is the period of decreasing estrangement; for the accumulated forces, now unbalanced and let loose by the withdrawal of mutual restraint and forbearance, are of necessity greatest at the commencement of the contest (or fall of the cone) than when falling fragments re-adjust themselves at the base. This in ratio between the time of declaration of war till the signature of treaty of peace, varying as the tangent, from 0° to

90°. So clear is this proposition, that we exclaim, How foolish are people to go to war! yet at the next instant we admit how unavoidable. But treaties of peace are only binding as long as they are enforceable; and thus the cycle revolves.

214. To the statesman, therefore, the propriety of war must be a mere cold calculation of the rule of three. His success depends on his mathematical qualifications in estimating the times and forces, *i.e.* the period of salutary peace and the restraint of his people. The war of 1855 with Russia is an example in point; the cone of abutting interests between England and that country having been unbalanced by political considerations, a reduction of the cone, or war, was determined on. The statesmen of the time weighing the period of salutary peace and the power of the restraint of the people, demolished their side of the cone by eighty millions sterling, which was the price of that war; in other words, added that sum to the indebtedness of the nation. Russia, no doubt, did so likewise. The restraint of the people, from a political point of view, being now re-adjusted to the altitude of the cone, the reciprocation of mutual products was then allowed to be resumed by a treaty of peace. A Greek poet says, "How the gods laugh when they look at the actions of men."

215. And in other arenas it is none otherwise. Take two friends who have raised a cone of friendship piled up of many mutual kindnesses; but at length let untoward circumstances come in and overbear restraint, so that they bring their differences to issue at law.

What then occurs? — each employs his lawyer and incurs the costs of court, and they take their differences from court to court till the diminished altitude



of the cone of priceless kindness equals returning restraint, and they cease to war though they may not reciprocate good offices any more. Thus let ABC be the cone, ABD being one friend's side, BCD the other friend's. Then BD will represent

restraint or power of friendship before their quarrels, DE when they cease their law proceedings—for some will always remain. While the cone ABC will represent the original power of mutual benefits; the cone AEC will represent the same as demolished. How foolish and unbeneficial it is to quarrel! But man's wisdom is foolishness.

CHAPTER XXXIII.

INTELLECT AND SINEW.

216. INTELLECT and sinew are to a nation what ethereal and material properties are to man. Intellect preserves the body or nation from danger and directs their movements. Intellect may therefore be allowed to have the more responsible position in the dual connection, though both are equally essential to each other. Thus sinew raised York Minster and St. Paul's Cathedral, but intellect (trained and formed by long study) arranged the parts and designed the plans. These beautiful edifices were the results of applied science—intellect directing, sinew performing. Without this direction, how hideous are the efforts of sinew, as witness the old erections at Stonehenge and the kirks of John Knox.

217. So in concerns that affect the commonwealth. In order that they may attain excellence, the holders of sinew must conform to the designs of the holders of intellect, and without this, indeed, there is no preservation; for when sinew exists without the control of intellect, unless it be preserved in natural fastnesses, its possessors are crushed or destroyed by invaders of higher mental development. Such is the fate of simple nations whose upper classes and rulers are void of trained intellects, that is, of scientific knowledge. In illustration of this fact we may refer to the Peruvians, Chilians, American Indians, Hindus, Javanese, etc., etc., etc.

218. Again, what is a regiment without the direction of the intellect of its officers; or an army without the intellect of its general to guide it? They are mere masses of fleshly material to be mown down and destroyed. Thus intellect and sinew in a nation are as the body and mind of a man. The principle is the same in great things and in small. Hence in a nation it is madness for the plebeians to hate the aristocracy, or for the

aristocracy to hate the plebeians ; for each having their respective functions, it is by mutual restraint and forbearance, in the performance of mutual good offices, that the noble edifice of the nation, of which all form a part, is majestically reared. It is theirs—they cannot be disconnected therefrom. So should there be loyalty in all, and one towards another.

CHAPTER XXXIV.

TROPICAL POSSESSIONS.

219. WE have discussed the internal movements of nations in their intermittent acceleration and retardation (123). We have now to consider movements beyond the borders of a nation, and study the effects thereof. Abutting and contrary interests we have shown (158) to give off their respective properties beneficially to all, under the law of restraint, and this readily and smoothly. But when contrary interests are not in contact, the reciprocation of properties is more difficult, the channel being the more lengthened. "Contrary interests! this cannot be," cries A. "Contrary interests there must be," answers B., "if there be connection at all. No contrary interests, no cone of piled-up interests; no existence, no connection; the problem is as plain as ABC" (158). Thus, when England, or any other nation, sends swarms to settle on foreign lands, she calls those in temperate regions, colonies; those in tropical, she calls possessions. The nomenclature betokens the different principles at work. Thus, in temperate colonies the immigrants and their offspring maintain the vigour of their cousins of the old country, and betimes grow strong enough to take care of themselves; and they do so, if the law of restraint is exercised on both sides, without weakening either, but on the contrary, promoting each other's prosperity and power. Under this same law, contrariety of interests nourishes trade, bringing profit and accumulation of capital to both. In the civil war in the United States of America we have an example of the want of mutual restraint, which ended in strife and weakened both parties. In Canada and Australia we have examples to the contrary, with beneficent results.

220. But in tropical regions, the conditions being dissimilar, though we have the same processes, the effects of the con-

nection are different. We have seen the movements in the social system when opposite interests are in contact (123); the same goes on more languidly when opposite interests are connected by a distant and narrow channel, as represented by the diagram, where *A* is the seat of empire, *B* the tropical possession. But though languidly, still surely. Let us take Hindostan or India for example. *A*, England, has energy, and skilled direction; *B*, India, has apathy and manual labour. Put these in connection, and the same processes are put in motion as in the working of a galvanic battery: each gives off its properties till the opposite reservoirs are equalized, *i.e.* exhausted; and this in ratio to their respective powers and capacities. The connection then is no longer of value to either. In the meantime, while this process is in operation, trade is promoted, and the middle classes of both countries enriched. Thus the connection is more popular to the middle classes than to the



other two; first, because the aristocracy do not care to be grilled in the hot plains of Bengal, as is evidenced by the exchanges in their regiments to avoid the contingency; and secondly, because the one hundred thousand soldiers of the line would act like their superiors, if they could. On the whole, neither gain by the connection as the middle classes do. Thus, for the aggrandisement of the middle classes, consisting of farmers, merchants, manufacturers, and mere gentlemen, we have one hundred thousand fellow-subjects giving off their properties (*viz.* energy and skill) and imbuing the natives of India with the same. Our middle classes are at the same time being enervated by the luxury which riches bring; while the same classes in India are stimulated by the moral power which their accumulation of riches gives them over their fellow-subjects. This latter fact must be patent to any one of moderately actual experience; for not to speak of rural estates, but entering into the cities and towns established by the English, it will

be seen that during these last fifty years, whilst the English and their families have been rapidly denuded of their properties, the natives have as quickly purchased them. To the former the process was a dying-out one, to the latter it was a reinvigoration. To the moral and substantial reversal of position who can close their eyes?

221. But while we have mentioned the loss of power to England in the enervation of her army,—balanced no doubt by strength given to her navy,—we must not lose sight of the immensely greater and more insidious processes going on internally. Thus the excessively artificial stimulation of trade and manufactures has raised the prices of provisions and labour in England herself to an altogether abnormal degree. Late statistics show that while in 1820 twenty-two per cent. of the population were engaged in the healthy labour of agriculture, only seven per cent. are so engaged now. What does this indicate? It indicates a growing want of homogeneity in her commonwealth, the fostering of the democratic and destructive elements of the towns, and the disintegrating action on the conservative and loyal elements in the rural districts. And it will not stop here. Foreign and obnoxious elements must perforce in time be introduced, such as we see in California, Australia, and New Zealand. The Chinese, with their cheap labour, will appear also, as they have at New York, in the green fields and streets of England.

222. The inducement to the latter contingency may be put down as follows: the English labourer, rendered independent by the monopoly he has in time gained through the smallness of his numbers, may demand higher terms than it is profitable to give. The Chinaman is known to have only 6*d.* a day for ten hours' work in China, to which place there is now ready communication. Mercantile rules then come into operation and importation takes place. England thus may become Chinese in her roots at no distant date.* And how does this affect her status in Europe? Countries, requiring all

* Having passed through California lately, we had the opportunity of observing the effects of Chinese intrusion on the Anglo-Saxon race settled there, and the measures of preservation it was calling forth.

her sons at home for the defence of her frontiers, cannot be so easily open to the intrusion of a debased and alien class. Policy of preservation should also call for strong measures on the part of England in this direction; however distasteful these may be to the mercantile and manufacturing classes. Mercantile Carthage was never so strong as agricultural Rome; and Rome herself declined when she ceased to be agricultural.

223. These views no doubt are unpopular. So let it be. We ourselves, when we commenced this chapter, were unaware to what conclusion it would lead. So let us return to India, and ruminate on the effects of the Anglican connection upon her. She (India) unprecedentedly benefits by the strong and just laws introduced,—laws unattainable by tropical populations of themselves, but for which they have ever been indebted to northern peoples. Under these laws, as long as England can spare her sons for India's service, her (India's) middle and lower classes will advance in prosperity and comfort. Their power will grow in ratio, so that betimes they will desire also to be a free nation. India's religion may have changed; Christianity may have been largely introduced. Well-meaning enthusiasts will have, unintentionally no doubt, taught her population levelling principles, and to a mob, such as they, the crude but acceptable notions of universal equality. English families there, by this time, will have been Indianized and instinctively have imbibed Hindu prejudices. Then, when this consummation has taken place, England will be stronger by cutting the connection, establishing herself again on her own compact basis—her own green fields and the hardy peasantry nurtured on her soil. By being poorer she will be more robust; by having no diamonds dangling at the ends of her filaments, she will have no distracting fears and cares. England with herself to care for alone, will be less hated and more respected, and, in its proper cycle, the glories of the Elizabethan age will be revived.

CHAPTER XXXV.

THE COURSE OF THOUGHT.

224. WE have shown that the first principles of man's life is diversity of power, and difference of attributes, from others (45) : thus, in the course of thought, attributes may be receding or approaching. In receding, it is plain, the courses would never join ; in approaching would they do so ? No ; because disagreement is the essential of life (45). Hence when two persons, having discordant opinions and bias, would desire to lay these aside and agree, their attraction for each other is greatest at first, because, in the distance, shades of difference are unappreciable ; when near they are perceptible, and so prevent entire coalition. Thus if the course of one thought be held to be in the direct line, the other will be curved : the curve being that of the hyperbola, and the direct line its asymptote ; which, like the thoughts of separate men, however far produced, in attempted agreement never meet. And no other curve has this property like the thoughts of men. Thus while two men are seeking for one object, their thoughts can never be in entire concordance, but they must meet on the same platform of policy or investigation by mutual concession. Accurate and true observation, then, when outside of the domain of mathematics, like perfection may be assumed by one, but need not be concurred in by another (45). Hence all scientific speculation is subject to question, and no scientific mind deprecates or avoids this.

CHAPTER XXXVI.

HINDUISM.

225. WE have hitherto confined ourselves as much as possible to secular subjects; we will henceforth lead our inquiries into the labyrinths of ethics: the former being to the world what the material part is to man, the latter being to the world what the ethereal part is. So also, as in the organism of man, one is the reflex of the other (16). And in the course of our inquiry it may be anticipated that the statical and dynamical laws will equally apply to this branch as to the former. Our inquiries must necessarily, in order to be complete, embrace the religions and superstitions of the principal nations, and these must, under the principle of our thesis, be analysed; and we enter on them, and proceed, without knowing what may be the result as affecting our preconceived notions and teachings.

226. Of religions and superstitions there are several having broad demarcations, and of which the following is a comparative list and estimate:—

Christians	301,000,000
Buddhists	300,000,000
Hindus	133,000,000
Mohammedans	110,000,000
Jews	5,000,000
Pagans and fetishists	106,000,000
	<hr/>
Population of the world	955,000,000

And all these will be understood to be divided into numerous sub-sects, which again have comminutions in number and variety little behind the insect world. Sir William Jones has pointed out analogies between the classic system of mythology and the modern Hindu religion, as Herodotus, 2400 years before him, did between the Greek and the Egyptian. So we will com-

mence our inquiries on the curious phases of the human mind which it presents, as being the best preparatory course for studying the subject. And in taking this method, we in principle do none otherwise than the academies and colleges of the present day, whose studies are greatly applied to the Roman and Greek polytheistic systems, concurrently with the Christian.

227. An early division of the Hindu system, and one conformable to the genius of polytheism, separated the practical and popular belief from the speculative and philosophical doctrines.* Whilst the common people addressed their hopes and fears to stocks and stones, and multiplied by their credulity and superstition the grotesque objects of their veneration, some few of deeper thought and wider contemplation plunged into the mysteries of man and nature, and endeavoured assiduously, if not successfully, to obtain just notions of the cause, the character, and the consequence of existence. The worship of the populace being addressed to different divinities, the followers of the several gods naturally separated into different associations, and the adorers of Brahma, Vishnu, and Siva, or other phantoms of their faith, became distinct insulated bodies in the general aggregate. The conflict of opinions again divided the Hindus into divisions,—such as the Vaishnavas, Saivas, Saktas, etc., etc., with their numerous subdivisions and schismatical sects,† whose enumeration would be tedious. We will therefore confine ourselves to noticing the peculiarities in the faiths of a few of these, referring at the same time to some of their customs.

228. Thus the chief religious tenet of the Ramanujas is the assertion that Vishnu is Brahma; that he was before all worlds and was the cause and creator of all. They regard him as endowed with all good qualities and with a twofold form; the supreme spirit, Para-matma, or cause, and the gross one, the effect, the universe or matter. The doctrine is hence called the visishtadwaita, or doctrine of the unity of attributes. He was at first individually embodied as visible and ethereal light;

* Wilson's Religion of the Hindus.

† Some works allude to ninety pashandas or heresies.

after that as a ball of clay moulded in various forms, and thus became manifest in the elements and their combinations.

229. The doctrines of Kabir are taught in a great variety of works in different dialects of Hindi. The Bijak or Vijak is a great authority amongst the Kabir Panthis in general; it is written in very harmonious verse, and with great ingenuity of illustration. The first doctrine is that from God—sound and woman—there sprang Hari Brahma and Tripurari; some others are that Jyotish is the luminous element, in which God manifested himself; and Sabda the primitive sound or word that expressed his essence; the woman Maia,—the principle of error and delusion. The woman is Maia, the self-born daughter of the first deity, and at once the mother and wife of Brahma, Vishnu and Siva. The Word is from the first; the Word has been deposited in life. Meditate on it every moment, and you will flourish like the joar plant. For the sake of the Word some have died and some have resigned dominion, etc., etc. Although the Kabir Panthis have withdrawn in a very essential point of worship from the Hindu communion, they still preserve vestiges of their primitive source. They admit but one God, the creator of the world: in opposition to the Vedanta notions of the absence of every quality and form, He is endowed with the three gunas, or qualities of being.

230. Of the Dadu Panthis, one or two of their doctrines may be noticed, viz.: Let faith in God characterise all your thoughts, words, and deeds. He who serveth God places confidence in nothing else. He that believeth not in one God hath an unsettled mind; he will be in sorrow, though in the possession of riches, but God is without price. Sit with humility at the foot of God, and rid yourselves of the impurities of your bodies. Be fearless, and let no mortal qualities pervade you. Meditate on Him by whom all things were made. The learned and the Qazis are fools; of what avail are the heaps of books which they have compiled?

231. The ascetic professors of Madhwacharya's school adopt the external appearance of the Dandis, laying aside the Brahminical cord; carrying a staff and a water-pot, going bare-headed, etc. The essential dogma of the sect is the identifica-

tion of Vishnu with the Supreme Spirit, as the pre-existent cause of the universe. Life, they say, is one and eternal, dependent upon the Supreme Spirit, and indissolubly connected with, but not the same as, him. An important consequence of this doctrine is the denial of Moksha, or that of the absorption into the universal spirit, and loss of independent existence, after death. The Supreme Being resides in Vaikuntha, invested with ineffable splendour, being the husband also of glory, the earth, and personified matter. When he pleases to associate with Maia, the three attributes are manifested as Vishnu, Brahma, and Siva, for the creation, protection, and destruction of the world. This doctrine has been converted by the followers of Kabir into the legend of the begetting the Hindu Triad by Maia, and her subsequent union with her sons.

232. Liberation from future terrestrial existence is the object of every form of Hindu worship. The prevailing notion of the means of such emancipation is the reunion of the spiritual man with that primitive spirit which communicates its individual portions to all nature, and which receives them, when duly purified, again into its essence. Their Moksha is of two kinds—one perpetual residence in paradise, with the possession of Divine attributes; the other elevation to heaven, which is free from the influence of Maia.

233. The Karta Bhajas, or worshippers of the Creator, are a sect of very modern origin, having been founded no longer than thirty years ago by Rama Saran Pala. The chief peculiarity of this sect is the doctrine of the absolute divinity of the Guru, at least as being the present Krishna, or the man God.

234. The Dandis, or mendicant sects, adore Nirguna, the deity devoid of attribute or passion.

235. The Jogis or Yogis believe that when the vital spirit of the body is united to the universal spirit, which is identical with Siva, that their body is liberated from the clog of material incumbrance, and man thus acquires an entire command over all worldly substance. He can make himself lighter than all the lightest substances, heavier than the heaviest; can become as vast and minute as he pleases; can traverse all space; can ani-

mate a dead body by transferring his spirit into it from his own frame ; can render himself invisible ; can obtain all objects ; becomes equally acquainted with the past, present, and future ; and is finally united with Siva, and consequently exempted from being born again upon earth. These superhuman faculties are acquired in various degrees according to the greater or less perfection with which the initiatory processes have been performed.

236. The Aghoris in their forms of worship require human victims.

237. The Saktas worship the power or energy of the Divine nature in action, and are very numerous amongst all classes of Hindus. This active energy is personified, but the form it takes depends on the bias of the worshipper. The worship of the female principle as distinct from divinity, appears to have originated in the literal interpretation of the metaphorical language of the Vedas, in which the will or purpose to create the universe is represented as originating from the Creator, and co-existent with him as his bride and part of himself. First, desire was formed in his mind, and that became the original productive seed.

238. The Udasi sect was established by Dharmachand, grandson of Nanak. The doctrine taught by Nanak appears to have differed little from that of Kabir. The whole body of poetical and mythological fiction was retained, whilst the liberation of the spirit from the delusive deceits of Maia, and its purification by acts of benevolence and self-denial, so as to make it identical even in life with its Divine source, were the great objects of the devotee. They sing,—

“Thou art the Lord, to Thee be praise,
All life is with Thee.
Thou art my parent, I am Thy child ;
All happiness is derived from Thy grace,” etc., etc.

239. The Jains would require far more room than could be devoted to them here. Their legends and principles seem to have a close parallel with Budhism. They are all born a number of times and in a variety of characters before they arrive at the state of Tirthankara, after which, their attainment

of Divine knowledge is the work of self-denial and ascetic meditation. In the life of Mahavira, it is related that, on the spirit of Nandana returning to the earth, it was first animated in the womb of the wife of a Brahmin; but Mahendra disapproving of the receptacle as of low caste, transferred it to the womb of Trisala, wife of Siddhartha, prince of Pavana. The fifty-six nymphs of the universe assisted at his birth, and his consecration was performed by Sakra and the other sixty-three Indras. During the first six years of his peregrination, Mahavira observed frequent fasts of several months' duration. During this time one of the inferior spirits of the heavens assailed him in vain with a variety of horrors and temptations. Mahavira's pious abstraction was unbroken, and his period of self-denial ended in perfect exemption from human infirmities. Mahavira's fame began to be widely diffused, and some of the most eminent Brahmins were converted.

240. The first Indrabhuti or Gautama has been considered as the same with the Gautama of the Budhists, the son of Maiadevi,* the author of Indian metaphysics. The subject is yet doubtful, but the Gautama † of the Budhists, son of Sudhodana ‡ and Maia, was a Kshattriya, a prince of royal or warrior caste. All the Jain traditions make their Gautama a Brahmin. The persons therefore cannot be identified, whether they be historical or fictitious personages.

241. According to the Jain system, we find the vital principle recognised as a real existence, animating in distinct portions different bodies, and condemned to suffer the consequences of its actions by migrations through various forms. The reality of elementary matter is also asserted, as well as of gods, demons, heaven, and hell. An eternal and presiding First Cause forms no part of the Jain creed, nor do the Jains admit the soul or spirit, as distinct from the living principle. All existence is divisible into two heads,—Jiva, or life, the living and sentient principle; and Ajiva, or inertia, inanimate matter. Both these are uncreated and imperishable. Their forms and conditions

* Maia,
 † Gaudama,
 ‡ Thoadodana, } See legend of Burmese Budha, by
 Bigandet, quoted farther on.

may change, but they are never destroyed; and with the exception of unusual cases in which a peculiar living principle ceases to be subject to bodily acts, both life and matter proceed in a certain course; and at stated periods the same forms, the same characters, and the same events are repeated.

242. The Moksha of the Jains is exemption from the incidents of life, and is not incompatible with the enjoyment of Nirvan,* which means extinct, or gone out, as a fire—set, as a heavenly luminary—defunct, as a saint who has passed away; implying profound calm. It is not annihilation, but unceasing apathy, according to Colebrooke.† Upon the whole, the doctrines of the Jains is a system of quietism, calculated to render those who follow it perfectly innocuous, and to inspire them with apathetic indifference towards both this world and the next.

243. The Sadhs are distinguished from other Hindus by professing the adoration of one Creator, and by personal and moral observances which entitle them, in their own estimation, to the appellation of Puritans. Of their tenets we can only give the slightest abstract, viz.: They acknowledge but one God, who made and can destroy them, to whom there is none superior, and to whom therefore alone is their worship due,—not to earth, nor stone, nor metal, nor wood, nor trees, nor any created thing. There is but one Lord, and the Word of the Lord. He who meditates on falsehoods, practises falsehood and commits sin; and he who commits sin falls into hell. Be modest and humble. Never lie nor speak ill at any time. Let your tongue be employed in the praise of God. Never steal. Never imagine evil, nor let your eyes rest on improper objects, whether on man, woman, dances, or shows. Listen not to calumny, nor covet anything. God is the giver of all things; as your trust is in Him, so shall you remain. Never eat nor drink intoxicating substances. Bow not down your head in the presence of idols or men. Let a man wed one wife, and a woman one husband. Let women be obedient to men. Fear

* Neiban. See legend of Burmese Budha, by Bigandet, quoted farther on.

† Distinction without a difference.

not necromancy, and be not superstitious. Seek the will of the Lord.

244. The Satnamis also adore one God, but they borrow their notions of creation from the Vedanta philosophy. To them worldly existence is an illusion, or the work of Maia, the primitive character of Bhavani, the wife of Siva. They recognise, accordingly, the whole Hindu pantheon; and although they profess to worship only one god, they pay reverence to what they consider manifestations of his nature visible in the Avatars, particularly Rama and Krishna.

245. The Sunyavadis have an atheistical creed. They say, what we behold is vacuity. Theism and atheism, Maia and Brahma,—all is false, all is error;—the globe itself, the egg of Brahma, the seven Dwipas and nine Khandas, heaven and earth, the sun and moon, etc., etc. Speech, hearing, and discussion are emptiness, and substance itself no more. Let every man meditate on himself, nor make his self-communion known to another: let him be worshipper and the worship. There is no other but myself, and I talk of another from ignorance. In the same way as I see myself in a glass, I see myself in others; but it is an error to think that what I see is not my face, but that of another. Father and mother are nonentities; I am the infant and the old man, the wise man and the fool, the male and female, etc., etc.

246. Such are a few of the most cursory references to the doctrines of the various Hindu sects,—a complete exposition would fill volumes. Leaving this subject, we will notice a few of their more remarkable practices; it will, however, be admitted that they embrace all the theisms and atheisms that are to be found in Europe. Some of the most striking peculiarities in the practices of the Ramanujas are the individual preparation and scrupulous privacy of their meals.* They must not eat in cotton garments, but having bathed must put on woolen or silk attire. The teachers allow their select pupils to assist them, but in general all the Ramanujas cook for themselves;

* These peculiarities have also been fully described in the *Hakayit Abdulla*, translated by the author.

and should the meal during this process, or whilst they are eating, attract even the looks of a stranger, the operation is instantly stopped, and the viands buried in the ground. A similar delicacy in this respect prevails amongst other classes of Hindus, especially the Rajaput families, but it is not carried to so preposterous an extent.

247. The Dandis, properly so called, and the Tridandis, of the Vaishnavas, are the only legitimate representatives of the fourth asrama, or mendicant life, into which the Hindu, according to the instructions of his inspired legislators, is to enter after passing through the previous stages of student, householder, and hermit. It is not necessary, however, to have gone through the whole of the previous career, as the Brahmin may pass, through any of the first orders, to the last at once. He is then to take up his staff and waterpot, to derive from begging such portion of food as is sufficient for mere sustenance, and to devote the remainder of his days to holy study and pious meditation.

248. The Dandis of every description have a peculiar mode of disposing of their dead, putting them into coffins and burying them, or when practicable, committing them to some sacred stream. The reason for this is, their being prohibited the use of fire on any account. Many of them practise the Yoga, and profess to work miracles, although with less success than some members of the order in the days of the author of "Dabistan," who specifies one Dandadhari as able to suspend his breath for three hours, bring milk from his veins, cut bones with hair, and put eggs into a narrow-mouthed bottle without breaking them.

An exhibition at Madras, which excited considerable curiosity, consisted in an old Brahmin sitting in the air.*

249. The Paramabansas, in some cases, pretend to have attained a high degree of perfection, in proof of which they go naked in all weathers, never speak, and never indicate any natural want. What is brought to them as alms or food by any

* We have seen the explanation. The trick was very transparent.
—AUTHOR.

person is received by the attendants, whom their supposed sanctity, or a confederation of interests, attaches to them; and by these attendants they are fed and served on all occasions, as if they were helpless infants.

250. The Aghoris, in proof of their indifference to worldly objects, eat and drink whatever is given them, even ordure and carrion. They smear their bodies also with excrement, and carry it about with them in a wooden cup or skull, either to swallow it, if by doing so they can get a few pice, or to throw it upon the person, or into the houses, of those who refuse to comply with their demands.*

251. The Urddhabahus extend one or both arms above their heads, till they remain of themselves thus elevated. They also close the fist, and the nails, being necessarily suffered to grow, make their way between the metacarpal bones and completely perforate the hand.

252. The Akasmukhis hold up their face to the sky till the muscles of the back of the neck become contracted and retain it in that position.

253. The Kara Lingis go naked, and to mark their triumph over sensual desires affix an iron ring and chain on the male organ.†

254. The Kanchuliyas are distinguished by a peculiar rite, the object of which is to confound all the ties of female alliance, and to enforce not only a community of women amongst the votaries, but to disregard even the natural restraints. On occasions of worship the female votaries are said to deposit their upper vests in a box in charge of the Guru. At the close of the usual rites, the male worshippers take each a vest from the box, and the female to whom the garment appertains, be she ever so near of kin to him, is the partner for the time of his licentious pleasures.

255. The Karari are worshippers of Devi in her terrific forms. They attempt to offer up human beings, even to this

* This is begging with a vengeance!

† The Kayans of Borneo transfix the same organ by a brass nail, with an opposite intention.—See BROOKE, BURNS, etc., on Borneo.

present day, otherwise they pay their devotions by inflicting upon themselves bodily tortures, and pierce their flesh with hooks or spits, run sharp-pointed instruments through their tongues and cheeks, recline on beds of spikes, or gash themselves with knives. These observances occur principally during the Charak Puja, in Bengal, and are unknown anywhere else.*

* In our time they were observed at Singapore. Men having been swung at the head of a traversing pole with an iron hook through the tendon of the shoulder.—AUTHOR.

CHAPTER XXXVII.

BUDHISM.

257. ON this phase of religion, Professor Wilson gives some valuable information, which we will quote before proceeding with what will be the principal object of this chapter. Eight deified Budhas are enumerated. How many of the list given* are real personages is very questionable. Sakya, as identifiable with Gautama, was possibly the founder, in the sixth or seventh century before Christianity, of the Budhistic system as it now exists. The names of the cities in which these Budhas are said to have been born or to have appeared in human form are not verifiable, with the exception of Benares. They contribute, therefore, to throw doubt on the reality of the persons. The extravagant periods assigned to their lives is another suspicious circumstance.

258. Much has been written and much has been said, in various places about Budha; and copious and authentic as the information is, yet it is incomplete, and much remains for oriental scholars to accomplish before it can be said that the materials for such a history are complete. Buddhism was in a highly flourishing state in India in the first centuries of Christianity, and it is not extraordinary that some indications of its diffusion should have found their way to Syria and Egypt. Clement of Alexandria, who lived towards the close of the second century, had evidently heard of the monastic practices and peculiar movements of the Budhists. From Cyril of Jerusalem, and Ephraim, writers of the fourth century, we learn that Budhism tainted some of the heresies of the early Christian Church, especially the Manichæan, which latter term means Indian heresy. Sanscrit works were carried into China two years before Christ; but it was not till after A.D. 76, the date

* Religion of the Hindus, vol. ii.

of the introduction of Buddhism into China, that they were imported in any number.

259. The leading doctrine of the Buddhists coincides so remarkably with what has been shown to be the tenets of the Jains of Hindostan, that we quote it; viz.: Utter extinction, as the great end and object of life is the fundamental and in some respects peculiar feature. "Nirvana" is literally a blowing out, as if of a candle—annihilation. It has been objected that Buddhism recognises a system of rewards and punishments after death; and no doubt its cosmology is copiously furnished with heavens and hells. But this it has in common with Brahminism; it is part of the scheme of transmigration,—the wicked are punished, the good rewarded. But the punishments and rewards are only in proportion to bad or good deeds; and when they have been balanced, the individual returns to earth to run up a fresh score—to incur, in fact, a fresh infliction of suffering; life being the cause of evil, from which there is no escape but by finally ceasing to be. They say, Whence came existing things?—From your own nature—swabhavat. Where do you go to after life?—Into other forms, through the same inherent tendency. Where do you go to finally?—Into vacuity—sunyatta. Professor Wilson adds that "this is the meaning of Nirvana, as shown in numerous passages, both in Sanscrit and Pali."

260. The Rev. M. Bigandet,* a learned French missionary, has furnished one of the best translations that we have seen of the legend of Gaudama (Gautama); we therefore make short extracts from it.† The translator informs us that the manuscript from which the translation was made was brought from Ava, the seat of Buddhist learning; the original text was in the Pali language, from which it was rendered into Burmese by a native pundit.

"About a hundred thousand worlds ago, of the most excellent Budha, while residing in the regions of Jooçita, under the name of Thoumeda, it was rumoured under extra-

* We learn now Bishop Bigandet.

† Jour. Indian Arch.

ordinary commotions and gladdening tidings, that he should make his appearance in the world as a Phra, who would open a way to all for deliverance from the endless series of countless existences to which men are doomed. In selecting the medium by which he should appear in the world, he fixed his choice upon the caste of princes, as most becoming his high calling, making Thoadodana his father. In choosing his mother, he required that she should be one who had lived in the practice of virtue and all observances prescribed by law. In the great and glorious Princess Maia these conditions alone were found. After a short sojourn in the delightful garden of Nau-dawan, he descended into this world and incarnated in the womb of the glorious Maia. Prince Thoadodana being troubled at a dream which the Princess Maia related to him, he sent for sixty-four Pounhas, who interpreted the same, and told him to banish all anxious thoughts, for a son would be born who would grow up and become a mighty ruler, whose sway the whole human race will acknowledge. At the moment the Phra entered Maia's womb a great commotion was felt throughout the four elements, and thirty-two wonders simultaneously appeared. A light of incomparable brightness illuminated suddenly ten thousand worlds, the blind recovered their sight, the deaf heard, and the dumb spoke, the bent stood erect, the lame walked, the prisoners were let loose, hell was extinguished, the doomed were relieved, peace and goodwill reigned, etc., etc. The trees even seemed to share the joy that Budha had thus been conceived. Maia approached one of the resplendent ingiing trees, with the intention of breaking a small branch and carrying it away; and whilst she was in this position, admiring the slender bough she held in her hand, she gave birth to a son. The four chief Brahmas received the new-born infant on a golden network, and placing him in the presence of his happy mother, said, 'O, Princess, joy to thee in this precious and wonderful fruit of your womb!' Now they were about to put him in a beautiful piece of cloth, when he freed himself and stood firm and erect, exclaiming at the same time, 'Here is my last birth; there shall be to me no other state of existence. I am the greatest of all beings.'"

261. The inhabitants of Dewah, joining those of Kapilawot, set out for the latter country with the newly-born infant, to whom they rendered the greatest honour. As the child was to be the instrument of promoting the welfare and merits of all mortals, they gave him the name of Theidat.

262. After numerous narrations, which are too long for transcription, we are told that the Phra, while reclining on his couch, was surrounded by a crowd of young damsels, whose beauty equalled that of the daughters of the nats. These executed all sorts of dances to the sound of ravishing symphony, and displayed in all their movements the graceful forms of their elegant and well-shaped persons, in order to tempt him. But all was in vain. After this, on seeing the contortions caused by their disappointment, as they fell down in heaps, the scene made a strong impression on the Phra, and his heart was thus set free from the sin of concupiscence, and his contempt for worldly pleasures confirmed. They now appeared to him as loathsome and putrid carcasses.

263. The Phra, moving away, had scarcely crossed the threshold of the gate before the tempter again endeavoured to thwart his pious designs. Manh Nat (the devil) resolved to prevent him from retiring into solitude and becoming a Budha. Standing in the air, he cried aloud: "Prince Theidat, do not attempt to lead the life of a recluse. Seven days hence you will become a Tsekiawade; your sway will extend over the four great islands. Return forthwith to your palace." "Who are you?" replied the Phra. "I am Manh Nat" (the devil), cried the voice. "I know," said the Phra; "but I must resist thee." The tempter then, pushed on by his three wicked propensities,—concupiscence, ignorance, and anger,—did not part for a moment from the Phra, but as a shadow clung to him from day to day, endeavouring to obstruct his course towards becoming a Budha. But the Phra trampled down all worldly and human considerations, despising power as vanity and illusion. The Phra now undertook a great fast, which was carried to such a degree of abstemiousness, that he scarcely allowed himself a grain of rice a day, and finally he denied himself even this feeble pittance. But

the nats, who observed his excessive mortification, inserted nat food through the pores of his skin. The fame of the Phra having spent six years in solitude, addicted to meditation and mortification, spread abroad like the sound of a faint bell hung in the vault of the skies.

264. He now proceeded to the river Neritzara to bathe, in order to obtain supreme intelligence ; and having undressed himself, he went into the river.

265. He was again attacked by Manh Nat, who caused a strong wind to blow with such extraordinary violence that it brought down the tops of the mountains. But after various prodigious devices, which were resisted by the Phra, the devil, unable to control his passion any longer, threw his formidable weapons at him : but they only became converted into garlands of flowers. Swords that could cut through the hardest of rocks were employed with no better success. The devil at length fled, disheartened and discomfited, to the country of Wathawatti.

266. Looking from their seats, the angels rent the air with their exultations at the glorious victory of the Phra over the devil. When this great wonder took place, ten thousand worlds were shaken twelve times. The Phra had now arrived at that state of perfection which excludes all passions.

267. The Phra had now become Budha—having triumphed over the laws of mutability, having mastered the laws that rule the universe, and having totally disengaged himself from the sins of concupiscence and other passions. “Follow me,” said he now to the Rahans, “and I will show you how to reach the acme of perfection.” The Rahans then believed that he was the Budha. Budha then began to preach the law, unfolding successively the various merits obtained by almsgiving, a strict performance of all the duties and practices of the law, and above all the renouncing of the pleasures of this world. By his teaching he converted princes and men, Ratho becoming his first lay disciple.

268. The reverend and learned missionary affixes to his translation a copious comment from which we will make a few extracts. “The Budhists,” he says, “acknowledge three pre-

cious things, viz. Budha, his law, and the assembly of the perfect. Budha means wise or intelligent. Phra is an expression conveying the highest sense of respect. The present revolution of nature is privileged, according to Buddhists, beyond all others. Metempsychosis is one of the fundamental doctrines of Buddhism; that is, the continual transition from one existence to another. The Cochin Chinese, in their religious legends pretend that Budha was conceived and born from Maia in a wonderful manner, not resembling at all what takes place according to the order of nature. In the Buddhistic system of cosmogony, 100,000 worlds form one system, subject to the same immutable changes and revolutions which affect this one which we inhabit."

269. "Budha labours during his mortal career for the benefit of all living beings, bringing them finally to Neiban. In the images of Budha, the head is invariably covered with sharp points resembling thorns. Another principle of the Buddhistic religion, is that man does not differ from the beast in nature. The beasts they believe to have souls, differing from man only in degree. When a beast has progressed so far as to discern between bad and good, it is ripe, or fit to become man." Our missionary adds, "that ignorance brings everywhere superstition in its train. The most prolific source of superstition being belief in the existence of countless good and evil nats, with whom the imagination of Buddhists has peopled the world. Budha preached to men of all conditions, without exception. He opened before all the way that leads to Neiban; made no distinction between men and men, except that which is drawn by virtue and vice—merits and demerits. He allowed every man to approach him and take rank amongst his disciples. Faith in his doctrine entitled all to be his followers, to their seat amongst the perfect. His doctrines thus offended the Brahmins (the sacerdotal caste), and gave rise to a bloody strife, which ended in the extermination or expulsion of the Buddhists from Hindostan."

270. Professor Wilson has shown how subdivided the Hindus are into sects whose diversities and modifications of faith and practice are most incongruous and perplexing. We

ourselves had a list of seventy-two castes enumerated in an assembly of only 2,400 of them. When Buddhism has the same critical learning applied to it (for we have not had the privilege of knowing that this has been done), we may anticipate that the system will be found to be even more diverse in its developments and comminutions than Hinduism.

CHAPTER XXXVIII.

TAUHID ILAHI.

271. THIS attempted innovation in the Mohammedan religion by the Emperor Akbar, requires a short notice as affecting our present subject. Professor Wilson says that Mohammedan historians could not be expected to dwell with complacency upon a deviation from the doctrines of Islam; accordingly no mention of the new tenets of Akbar occurs in the works of Ferishta, or of other annalists.

272. The bias which Akbar felt in the favour of innovation is said to have commenced in the twenty-fourth year of his reign, and is with great probability ascribed to the discredit brought on religion by the acrimony of polemical disputes, which took place between the expounders of the law and the prophets. In this manner much scandal was occasioned, and the controversies between the Shiah and the Sunni, the Hanifah and the Shafiah, the advocate of authority and the assertor of independent reason, inflicted injuries on the first principles of the Mohammedan faith. Concurrent circumstances conspired to extend the mischief, and amongst other effects to unsettle the orthodoxy of the emperor. The emperor thus came to admit to his royal presence advocates of different and peculiar tenets. From the confliction of notions, with which he thus became familiar, all his ideas were confounded; so he proceeded to select and compose a religion for himself. The Brahmins of the Hindu religion in the meantime gradually grew in favour, and were admitted to him in private for nocturnal conferences. The emperor, however, did not confine his inquiries to them; but amongst the many religious characters that found access to his court were certain learned men of the Franks, named padres, the head of whom is styled Papa, exercising authority over princes and kings. They introduced the Injil, the doctrine of the Trinity, and the religion of Christ. The

emperor ordered the gospel to be read and translated, and in place of the inceptive bismillah, he adopted the formula, *Ai nami we Jesu Kristo*. "Praise to thee, who art without thy like, O God!"

273. But a profligate raja, called Birbal, corrupted the emperor by arguing that the sun, as the type of all perfection and the source of life and light, was entitled to human veneration. Thus prayers borrowed from the Hindus became to be formally addressed to the sun at sunrise and at midnight. Again, the emperor on New Year's Day worshipped fire in public. As it is asserted in the Koran that all children are born in faith, Akbar determined to put this to the test of experiment. He procured twenty infants, whom he ordered to be brought up in a retired place separate from all communication. At the expiration of a few years such as survived were liberated, when it was found they could not talk at all!

CHAPTER XXXIX.

CLASSIC ROME.

274. Of the current of thought in ancient Rome we obtain an excellent idea by a perusal of the works of Cicero, one of the most eminent of her thinkers and statesmen, and we perceive how far such men were influenced by the popular religion of that day. In his discourses on the nature of the gods, he mentions with as much vividness, as if it had only occurred yesterday, that he visited his friend C. Cotta's study, whom he found in conversation with C. Velleius, the senator, and one of the ablest of the Epicureans; Q. Lucilius Balbus was also there—a man proficient in the doctrine of the Stoics. So, as soon as Cotta saw Cicero, he said, "You are come very seasonably, for I am having a dispute with Velleius on an important subject."

275. Thus we see at first glance that the most sage of the Romans were not in accord. From the arguments that followed, which were apparently led off by Velleius, we extract here and there short expressions of each disputer, taken at random, but sufficient for our purpose. The doctrines of the various schools of ethics are exposed as "the dreams of dotards" by one of the disputers, and not much less absurd than "the fables of the poets," who owe all their power of doing harm to the sweetness of their language, and who have represented the gods "as enraged with anger and inflamed with lust;" who have brought before our eyes their wars, battles, combats, wounds; their hatreds, dissensions, discords, births, deaths, complaints, and lamentations, their indulgencies in all kinds of intemperance, their adulteries, their chains, their amours with mortals, and mortals begotten by immortals. To these idle and ridiculous flights of the poets are added the "prodigious stories invented by the Magi and the Egyptians also," which were of the same nature; together with the "extravagant notions of the

multitude at all times, who, from total ignorance of truth, are always fluctuating in uncertainty."

To Epicurus is ascribed "the idea of the existence of the gods in the impression which nature herself has made on the minds of men, *i.e.* antecedent conception of the fact in the mind, without which nothing can be understood."

276. "Surely the mighty power of the Infinite Being is most worthy of our great and earnest contemplation, the nature of which we must necessarily understand to be such that everything in it is made to correspond completely to some other answering part."

277. "The ignorant vulgar believe that deities have members like ours, and that they make use of them, by holding the bow, the spear, and the lightning; and though they cannot behold them, yet they cannot entertain the thought of a deity doing nothing. The Egyptians hold no beasts to be sacred excepting those that are of advantage to man."

278. "The deity, they say, is constantly meditating on his own happiness; for he has no other idea that can possibly occupy his mind."

279. "What think you of those who have asserted that the whole doctrine concerning the immortal gods was the invention of politicians, whose view was to govern, by religion, that part of the community which reason could not influence?"

280. "The divinity of the world being now clearly perceived, we must acknowledge the same divinity to be likewise in the stars, which are formed from the lightest and purest part of æther, without a mixture of any other matter; and that being altogether hot and transparent, we may justly say they have life, sense, and understanding."

281. But the reciprocating movements of the planets seem to have puzzled the controversialists, for one says. "As these move in a manner contrary to nature, it shows that their movements are voluntary."

282. Again: "the philosophers are like the unlearned multitude, being unable to form any idea of the immortal gods except under the clothing of a human figure."

283. "It follows (from previous argument) that the world

has life, sense, reason, and understanding, so is consequently a deity."

284. "The fixed stars in their perpetual courses, with that admirable and incredible regularity of theirs, so plainly declare a divine power and mind to be in them, that he, who cannot perceive that they also are endowed with divine power, must be incapable of all perception whatever."

285. "Men who have done important public service are justly esteemed as deities, since their souls subsist and enjoy eternity, from whence they are perfect and immortal beings."

286. "But from the productions of men, and the useful inventions of men, have arisen fictitious and imaginary deities, which have been the foundation of false opinions, pernicious errors, and wretched superstitions. The stories (even of Homer) contain the greatest weakness and levity, but are believed with the most implicit folly."

287. "When you say that, if a wicked man dies without suffering for his crimes, the gods inflict a punishment on his children, his children's children, and all his posterity. Oh, wonderful equity of the gods! What city could endure the maker of a law which should condemn a son or a grandson for a crime committed by a father or a grandfather?"

288. "Let us first consider whether providence governs the world, or whether providence particularly regards mankind."

289. "Now the globes of the stars far surpass the magnitude of our earth."

290. "The earth, which is the ninth globe and occupies the centre, is immovable; and, being the lowest, all others gravitate towards it."

291. "Consider your body only, not yourself, as mortal; for it is not your outward form which constitutes your being, but your mind; not that substance which is palpable to the senses, but your spiritual nature. *Know, then, that you are a god*; for a god it must be, which flourishes and feels and recollects and foresees and governs, regulates and moves the body over which it is set, as a supreme ruler does the world which is subject to him. For as that Eternal Being moves the world, so the mind moves man."

292. "To speak truly, superstition has extended itself through all nations, oppressing the intellectual energies of men, betraying him into endless imbecilities."

"There is no fear that true religion can be endangered by the demolition of superstition."

"Those philosophers who introduce a chain of eternal causes, of absolute necessity, despoil the human soul of its free will, and bind it hand and foot to the necessity of fate."

293. "Yet we cannot say that the motion of our free will is an effect without cause, for its proper nature is the cause of this effect."

294. "We elaborate that most glorious of philosophic doctrines,—the all-sufficiency of virtue,—and prove that virtue can secure our perpetual bliss without foreign appliances and assistances."

295. "Our argument has been of the greatest importance.* It concerns our altars, our hearths, our temples, nay, even the walls of our city, which priests hold sacred; you, (*sic*) who by religion defend Rome better than she is defended by her ramparts. This is a cause which cannot be abandoned without impiety."

* Yet of little avail!—AUTHOR.

CHAPTER XL.

CLASSIC CHINA.

296. WE have considered the properties of man and beast, and have not been able to fully prove the latter devoid of reason (91). It is curious to note, that when we come to scan the Chinese religion, the religion of one of the most ancient and civilized nations of the world, we find the learned synologues doubting as to whether they should set them down as devoid of religion or not. In thus judging of the Chinese, how much is to be attributed to prejudice, how much to *synchronous polarity*, how much to personal *reflected action*, must be left to the reader's own experience when he peruses this chapter.

“The year of Mencius' birth * was probably the fourth of the Emperor Lëeh, B.C. 371. He lived to the age of eighty-four, dying in the year B.C. 288, and twenty-sixth of the Emperor Nan, with whom terminated the long sovereignty of the Chau dynasty. The first twenty-three years of his life thus synchronized with the last twenty-three of Plato's; Aristotle, Zeno, Epicurus, Demosthenes, and other great men of the east were also his contemporaries. When we place Mencius among them, he can look them in the face. He does not need to hide a diminished head.”

The following is an extract of the opinions of Mencius, a sage second only to Confucius, the vast portion of whose works are given to ethics, manners, and government, or subjects purely secular, and which may be said nearly only to relate to religion; I say, nearly to religion, because synologues are not agreed as to whether the Chinese have a religion in the western sense of the term: “Sage kings cease to arise, and the princes of the states give reins to their lusts. Unemployed scholars indulge

* Chinese Classics, by Legge.

in unreasonable discussions. The works of Yang Choo and Mih Teih fill the empire. If you listen to people's discourses, you will find that they have adopted the views either of Yang or of Mih. Now Yang's principle is 'each one for himself,' which does not acknowledge the claims of the sovereign. Mih's principle is 'to love all equally,' which does not acknowledge the peculiar affection due to a father. But to acknowledge neither king nor father, is to be in the state of a beast."

The translator says, "As to Mencius' estimate of himself, while he glorifies Confucius as far before all other men who had ever lived, he declines having comparisons drawn between himself and any of the sage's most distinguished disciples." Again he says, "We have more sympathy with him than with Confucius. He comes closer to us. He is not so awful, but is more admirable. The doctrines of the sages take a tinge from his mind in passing through it, and it is with the Mencian character about them that they are now held by the cultivated classes and by readers generally."

Again: "The nature of man is good. This was Mencius' doctrine. By many writers it has been represented as entirely antagonistic to Christianity, and, as thus broadly and briefly enunciated, it sounds startling enough. As fully explained by himself, however, it is not so very terrible. Butler's scheme has been designated 'the system of Zeno baptized into Christ;' that of Mencius, identifying closely with the master of the Porch, is yet more susceptible of a similar transformation."

Again: "The utterances of Confucius on the subject of our nature were few and brief. The most remarkable is where he says, 'Man is born for uprightness. If a man be without uprightness and yet live, his escape from death is the effect of mere good fortune.' This is entirely in accordance with Mencius' views."

Again the translator remarks: "Let some of Mencius' sayings be compared with the language of Butler in his three famous sermons on human nature. He shows in the first of these: first, that there is a natural principle of benevolence in man; secondly, that the several passions and affections which are

distinct both from benevolence and self-love, do in general contribute and lead us to public good as really as to private; and, thirdly, that there is a principle of reflection in men, by which they distinguish between, approve or disapprove, their own actions."

Mencius says: "Men differ from one another in regard to the principles of their nature: some as much again as others, some five times as much, and some to an incalculable amount. It is because they cannot carry out fully their natural powers."

In carrying on his comparison between Butler and Mencius, the translator remarks, that the view of human nature established by the former displays the inward frame of man as a system or constitution whose several parts are united not by a physical principle of individuation, but by the respects they have to each other, the chief of which is the subjugation which the appetites, passions, and particular affections have to one supreme principle of reflection or conscience. Now, the substance of this reasoning is to be found in Mencius. Human nature—the inward frame of man—is with him a system or constitution as much as with Butler. For instance, "There is no part of himself which a man does not love; and as he loves all, so should he nourish all. There is not an inch of skin which he will not nourish. *For examining whether his way of nourishing be good or not, what other rule is there but this: that he determine by reflecting on himself where it should be applied.* Some parts of the body are noble and some ignoble; some great and some small. The great must not be injured for the small, nor the noble for the ignoble. He who nourishes the little belonging to him is a little man; and he who nourishes the great is a great man. Again, those who follow that part of themselves which is great are great men; those that follow that part which is little are small men." Again: "There is a nobility of Heaven, and there is a nobility of man. Benevolence, righteousness, self-consecration, and fidelity, with unwearied joy in goodness (of those virtues), these constitute the nobility of Heaven. To be a duke, a minister, or great officer, this constitutes the nobility of man."

The translator remarks (after giving many comparisons

which we cannot reproduce here), that Butler certainly was not indebted to Mencius for the views that he advocated, but it seems Mencius had left him nothing to discover; and he adds, "Man, heathen man, a Gentile without the law, is still a law to himself!"

Again: the translator shows that Mencius pertinaciously adhered to the principle, that original badness could not be predicated of human nature from any amount of actual wickedness; that sages might be actually perfect, and that all might be so; and his doctrines contain no acknowledgment of the universal proneness to evil. He further shows that he lacked humility and sympathy with human error—his merit being that of a speculative thinker, his glance being penetrating and deep, but wanting in moral sensibility. Mencius' ideal of human nature did not embrace duty to God. Never once, when he is treating of the nature of man, did he make mention of any exercise of the mind as due directly to God. The services of religion in China come under the principle of propriety, and are only a cold formalism.

From Mencius, Dr. Legge makes a digression to the philosopher Seun, who held opposite views, viz. that the nature of man is evil; the good, that it shows, factitious; its belongings, envy and dislike, etc. In order to proceed in the paths of righteousness and propriety, man's nature must be transformed by teachers and laws. The sages transformed their nature and commenced their good works by becoming artificial, thus producing propriety and righteousness. Hence, all good is attributable to the sages. Speaking of man, therefore,—as he is by birth simply,—he is without propriety and righteousness. When he is born he has nothing in him but the elements of disorder, passive and active. All the feelings proper to man are unlovely. It may be asked, Have we not sects of Christians of the same school as the sage Seun?

Dr. Legge then proceeds to the sage Han Wan Kung, who holds that "nature dates from the date of life, the feelings date from contact with external things; that there are three grades of nature, which has five characteristics; also that there are three grades of feelings, and they have seven characteristics."

The grade of feelings regulates the influence of nature in reference to them.

Speaking of nature, Mencius said, man's nature is good; the philosopher Seun said, man's nature is bad; the philosopher Yang said, in the nature of man good and evil are mixed together. The superior nature may be taught, and the inferior nature may be restrained; but the grades have been pronounced by Confucius to be unchangeable.

We are next led to the opinions of Yang Choo. The labour of the life of Mencius was devoted to his opposition to the doctrines taught by Yang and Mih. Dr. Legge remarks, that for Yang no one has a word to say, his leading principles being detestable; and so far as he could learn of him, he was the "least erected" spirit who ever professed to reason concerning the life and duties of man. Yang had been posterior to the times of Confucius, and his opinions had come into vogue in the time of Mencius.

Yang Choo said a hundred years are the extreme limit of longevity, and not one man in a thousand enjoys such a period of life. "Suppose the case of one that does so: infancy borne in arms and doting old age will nearly occupy the half; what is forgotten in sleep and what is lost in the waking day will nearly occupy the half; pain, sickness, sorrow and bitterness, losses, anxieties and fears, will nearly occupy the half. There remain ten years or so (*sic*); but I reckon that not even in them will be found an hour of smiling self-abandonment without the shadow of solicitude. What is the life of man then made of? What pleasure is in it? Wherein people differ is the matter of life; wherein they agree is death. All are born to die—the intelligent and the stupid, the honourable and the mean, the ruffian and the fool. Alive, they are Yaon and Shun; dead, they are so much rotten bone. Who could know any difference between their rotten bones? While alive, therefore, let us hasten to make the best of life; what leisure have we to be thinking of anything after death? The reality of enjoyment is what no fame can give."

Of the above, Mencius said, if such licentious talk were not arrested the path of benevolence and righteousness would be stopped.

Dr. Legge next proceeds to the opinions of Mih Teih, who, from Yang Choo, stood at the opposite poles of sentiment. Mih Teih held as his principal doctrine, that of universal love. He said "that it was the business of sages to effect the good government of all under heaven; and, in examining into disorders, it will be found that they proceed from want of mutual love. A robber loves his own person, and does not love his neighbour; he therefore does violence to his neighbour to advantage himself. The great officer loves his own family, and does not love his neighbour's; he therefore throws his neighbour's family into disorder to advantage his own. The prince loves his own state, and does not love his neighbour's; he therefore attacks his neighbour's state to advantage his own. All disorder in the empire has the same explanation—want of mutual love. When every one regarded his neighbour's person as his own, who would be found to rob? Thieves and robbers would disappear. All the miseries, usurpations, enmities, and hatreds in the world, when traced to their origin, will be found to arise from the want of mutual love. Mutual love, however, is the most difficult thing in the world. Great states shall not insult small ones, nor the multitude oppress the widow and fatherless, nor shall the millet be taken from the husbandman," etc.

"The principle of making distinctions between man and man is wrong, and the principle of universal love is right. The conduct of the sovereign who holds the principle of distinctions is, if he see two people hungry, he will not feed them; cold, he will not clothe them; sick, he will not nurse them; dead, and he will not bury them. How different is the conduct of one who acknowledges the principle of universal love!"

Here we may quote with Max Muller ("Chips from a German Workshop": Preface, p. xi.) the words of St. Augustine, "What is now called the Christian religion has existed amongst the ancients, and was not absent from the beginning of the human race, until Christ came in the flesh; from which time the true religion, which existed already, began to be called Christian." And we must also note the extreme surprise of missionary Legge himself, who draws distinctions without differences between the law of universal love as interpreted by the sage of

China and modern theologians, as if God's law was not, and had not always existed in all creation. Richness of intellect does not always indicate abundance of charity; nor, when universal love is proclaimed by a master, is it always propagated by the disciple. Legge would narrow Christ's revealed conceptions to his own confined realizations. In this, the disciple would himself be master of the universe. How often we see this!

Thus we are led to remark, that while there are strong analogies between the maxims of the ancient sages of China and those of European philosophers and divines, much having been anticipated and the same ground traversed, so in them also we see the evidences of equal opposition as amongst themselves. The really great disparity between Chinese and western thought is in the non-acceptance of a personal Almighty power beyond the grave by the one, so strongly held by the other. The mind of the Chinese is confined to objective appreciation only. He calls his earthly emperor the Son of Heaven. To the *manes* of his dead father he sacrifices—that is his material connection between now and hereafter. So in reading the wise saws of the Chinese classics, the European sees a tameness indescribable, a want of that rebounding elasticity which fires the imagination, when the mind climbs the ladder that spans the chasm between the material and the ethereal phases of the universe. The nature is the same, the difference is in the degree of expansion (91).

CHAPTER XLI.

MOHAMMEDANISM.

297. WHETHER Mohammedanism be an abandonment by a people of an ancient idolatry, and the partial acceptance of another religion instead, it does not come within our province to inquire; but certainly a study of the Koran clearly reveals this fact, that while much of the Christianity of the eighth century was adopted, some of its vital principles were rejected, such as image worship, trinitarianism, the doctrine of the atonement, man's divine essence, monogamy, etc., etc. And while we see this was the case, so also do we recognise many phases, the results of secession,—if secession there was,—which have great analogy to religious developments which took place seven and eight hundred years later, but which we leave the reader's own acumen to detect.

The leading principles that guide the Mohammedans are to be found in the Koran, from which the following are a few extracts.*

Earth as a plain. "Oh, men, serve the Lord, who hath spread the earth as a bed for you" (chap. ii.).

The transgression of Adam and Eve. "But approach not this tree, lest ye become of the number of transgressors. But Satan caused them to forfeit Paradise" (chap. ii.).

Passage of the Red Sea. "And when we divided the sea for you, and delivered you, and drowned Pharaoh's people while ye looked on" (chap. ii.).

Miracle of the rock. "And when Moses asked drink for his people, we said, Strike the rock with thy rod; and there gushed thereout twelve fountains" (chap. ii.).

Belief in prophets. "We believe in Abraham the orthodox Ismail, Isaac, Jacob, and Jesus" (chap. ii.).

* Hakayit Abdulla.

Law of retaliation altered. "This is indulgence from your Lord and mercy. And he who shall transgress after this by killing, the murderer shall suffer a grievous pain himself" (chap. ii.).

Fast ordained. "A certain number of days shall ye fast" (chap. ii.).

Ramadan. "The month of Ramadan shall ye fast" (chap. ii.).

Superiority of men over women. "But the men ought to have a superiority over them" (chap. ii.).

Divorce. "But when ye divorce women and they have fulfilled their prescribed time," etc. (chap. ii.).

Usury. "They who devour usury shall not arise from the dead" (chap. ii.).

Unity of God (constantly repeated). "There is no God but God, the living, the self-subsisting" (chap. iii.).

Nature of the Koran. "Some verses clear to be understood,—they are the foundation of the book, and others are parabolical" (chap. iii.).

Day of judgment. "O Lord, Thou shalt surely gather mankind together unto a day of resurrection" (chap. iii.).

Reward of the devout. "Gardens through which rivers flow; therein shall they continue for ever, and they shall enjoy rivers free from impurity" (chap. iii.).

The Word born of Mary. "O Mary, verily God sendeth thee good tidings; that thou shalt bear the Word proceeding from Himself. His name shall be Jesus Christ the Son of Mary, honourable in this world and in the world to come, and one of those who approach near to the presence of God" (chap. iii.).

Unbelievers perish. "And in the next life they shall be of those that perish" (chap. iii.).

Mohammed. "Mohammed is no more than an apostle; the other apostles have died before him" (chap. iii.).

Wife created out of man. "O men, fear your Lord; who has created you out of one man, and out of him created his wife" (chap. iv.).

Restriction of wives. "Take in marriage of such other

women as you please—two or three or four, but no more” (chap. iv.).

Estates of orphans. “Surely they that devour the possessions of orphans unjustly shall swallow down nothing but fire into their bellies and shall broil in raging flames” (chap. iv.).

Female adulterers. “Imprison them in separate apartments until death release them” (chap. iv.).

Suicides. “Neither slay yourselves, for God is merciful to you” (chap. iv.).

Reward to those that die in battle. “Whether he be slain or be victorious, we will surely give him a great reward” (chap. iv.).

Jesus not crucified. “And have said, Verily we have slain Jesus Christ, the Son of Mary, the Apostle of God. Yet they slew Him not, neither crucified Him; but He was represented by me in His own likeness” (chap. iv.).

Certain flesh forbidden. “Ye are forbidden to eat that which dieth of itself, and blood and swine’s flesh,” etc. (chap. v.).

God’s sons. “The Jews and Christians say, We are the children of God, and His beloved. Answer, Why therefore does He punish you for your sins?” (chap. v.).

Punishment for stealing. “If a man or a woman steal, cut off their hands” (chap. v.).

Punishment by God’s pleasure. “He punisheth whom He pleaseth, and He pardoneth whom He pleaseth; for God is almighty” (chap. v.).

Metempsychosis. “He whom God hath cursed, and with whom He hath been angry, having changed, some into apes and swine” (chap. v.).

Jews and Christians one. “O true believers, take not the Jews or the Christians for your friends; they are friends the one to the other” (chap. v.).

Judgment day. “Whoever of those that believe in God and the last day, and doeth that which is right,” etc. (chap. v.).

Idolatry, etc. “O true believers, surely wine and lots and

images and divining arrows are an abomination, the work of Satan; therefore avoid them, that ye may prosper" (chap. v.).

Personification of Satan. "Satan seeketh to sow dissention and hatred among you" (chap. v.).

Omniscience of God. "God is omniscient" (chap. v.).

Christ's miracles. "Didst make the figure of a bird of clay, and didst breathe thereon, and it became a bird by My (God's) permission; and Thou didst heal one blind from his birth, and the leper by My (God's) permission," etc. (chap. v.).

Punishment for disbelief. "I ask therefore punishment due unto you for that ye have disbelieved" (chap. vi.).

Leaf cannot fall. "There falleth no leaf but He knoweth" (chap. vi.).

Boiling water for unbelievers. "Shall have boiling water to drink, and shall suffer grievous punishment, because they have disbelieved" (chap. vi.).

Prophets given. "And we gave unto them Isaac and Jacob. We directed them both; and Noah had we before directed, and of his posterity, David and Solomon and Job and Joseph and Moses and Aaron. Thus do we reward the righteous. And Zacharias and John and Jesus and Elias, all of them were upright men, and Ismail and Elisha and Jonas and Lot" (chap. vi.).

God no sons and daughters. "And they falsely attributed to Him sons and daughters without knowledge" (chap. vi.).

Plurality of devils. "But the devils will suggest unto their friends" (chap. vi.).

Genii. "O company of genii, ye have been much concerned with mankind" (chap. vi.).

Sin of Sodom. "Do ye commit a wickedness wherein no creature hath set you an example? Do ye approach lustfully unto man, leaving the woman?" (chap. vii.).

Golden calf. "And the people of Moses took a corporeal calf, made of their ornaments, which loved" (chap. vii.).

Ezra. Son of God. "The Jews say Ezra is the Son of God; and the Christians say Christ is the Son of God" (chap. ix.).

Creation in six days. "Verily your Lord is God, who hath created the heaven and the earth in six days" (chap. x.).

Worship not idols. "Verily I worship not idols, which ye worship besides God" (chap. x.).

Sarah laughed. "Sarah was standing by, and she laughed" (chap. xi.).

Exoneration of Joseph. "And when her husband saw that his garment was torn behind, he said (to his wife), This is a cunning contrivance of your sex; for surely your cunning is great" (chap. xii.).

Benjamin's sack. "He put his cup in his brother Benjamin's sack" (chap. xii.).

The Koran. "The Koran is not an invented fiction, but a confirmation of those scriptures which have been revealed before it" (chap. xii.).

No companions of God. "They attribute companions to God" (chap. xiii.).

Every age. "Every age hath its book of revelation" (chap. xiii.).

Adam. "Verily I am about to create a man of dried clay, of black mud wrought into shape. When therefore I shall have completely formed him, and shall have breathed of My Spirit into him, do ye fall down to worship him" (chap. xv.).

Adam worshipped. "And all the angels worshipped Adam together, except Eblis (the devil), who refused" (chap. xv.).

Fate. "The fate of every man we have bound about his neck, and we will produce unto him on the day of resurrection a book in which all his actions are recorded" (chap. xvii.).

Seven heavens. "The seven heavens praise Him" (chap. xvii.).

Good work. "But good works which are permanent are better in the sight of the Lord" (chap. xviii.).

The immaculate conception. "She said, How shall I have a son, seeing a man hath not touched me, and I am no harlot? Gabriel replied, So shall it be. Thy Lord saith, This is easy with me" (chap. xix.).

Schisms. "But the Jews and Christians have made schisms" (chap. xxi.).

Prayers and alms. "Wherefore be ye constant at prayers, and give alms" (chap. xxii.).

Of captive women. "Who keep themselves from carnal knowledge of any woman except their wives or the captives which their right hands possess" (chap. xxiii.). [A great incitement to piracy in the tropics.—AUTHOR.]

Veils. "Let them throw veils over their bosoms" (chap. xxiv.).

Slaves. "And unto such of your slaves as desire a written instrument, allowing them to redeem themselves on paying a certain sum, write one" (chap. xxiv.).

The merciful God. "Adore the merciful" (chap. xxv.).

The tormenting God. "O Lord, avert from us the torments of hell, for the torment thereof is perpetual" (chap. xxvi.).

Uprightness. "Give just weight, and be not defrauders; and weigh with an equal balance."

Law of the bedchamber. "Thou mayest postpone the turn of such of thy wives as thou shalt please in being called to thy bed; and thou mayest take unto thee her whom thou shalt please, and her whom thou shalt desire of those whom thou shalt have before rejected, and it shall be no crime in thee" (chap. xxxii.).

Predestination. "The same is written in the book of God's decrees" (chap. xxxv.).

Apostles of Jesus. "The city of Antioch, when the apostles of Jesus came thereto" (chap. xxxvi.).

Paradise of believers. "As for the sincere servants of God, they shall have a certain provision in Paradise, viz. delicious fruits. And they shall be honoured; they shall be placed in gardens of pleasure, leaning on couches, etc., and near them shall lie virgins of Paradise, refraining their looks from beholding any besides their spouses, having large black eyes, and resembling the eggs of an ostrich" (chap. xxxvii.).

Shipwreck of sins. "He destroyeth them by shipwreck, because of that which their crews have merited" (chap. xlii.).

Koran the sole law. "The perspicuous book of the Koran, wherein is distinctly set down the decree of every determined thing, as a command from us" (chap. xlv.).

Terrible execrations. "As the dregs of oil shall it boil in the bellies of the damned, like the boiling of the hottest water" (chap. xlv.).

Sensual promises. "Therein shall be agreeable and beautiful damsels" (chap. lv.).

Female premature decay. "As to those among you who divorce their wives, by declaring that thereafter they will regard them as their mothers" (chap. lviii.).

Christ said to foretell the coming of Mohammed. "And when Jesus, the Son of Mary, said, O children of Israel, verily I am the Apostle of God, sent unto you confirming the law which was delivered before Me, bringing good tidings of an apostle who shall come after Me, and whose name shall be Ahmed (Mohammed) (chap. lxi.). [Both names are the same. Mohammedan doctors hold that the Paraclete was Mohammed. —AUTHOR.]

Heavens and earths. "It is God who created the seven heavens and as many different storeys of the earth" (chap. lxv.).

Curse of mankind. "Verily we created him of the most excellent fabric; afterwards we rendered him the vilest of the vile, except those who believe" (chap. xc.).

In the last six chapters we have thus brought together some of the leading principles, doctrines, and practices that are attached to various religions in the world. Being in existence, or in other words, being existences, they are necessarily founded on the inconceivable or inconceivables, like all other existences (4), hence what we can comprehend of them in the middle distance is by aid of our reason. We have endeavoured to prove that the beast has no reason, but we could not satisfactorily do so (91); yet there are men who deny such an attribute to the religious and the religions of mankind. They thus seek to deprive two-handed, two-footed man, who alone stands upright, of that God-like gift, that complement

of faith, which is reason. So they call the ethereal aspirations of men other than themselves unreasonable and false. To those who have travelled, to those who have visited various countries and peoples, to those who have spoken with them face to face, to those who by usage have become familiar with their circumstances, wants, and necessities,—a different conclusion strikes the mind. In fact, in regard to some of these religions, or philosophies if you prefer to call them so, the modern world has been anticipated by the enunciation of profound principles and abstruse doctrines quite 3000 years ago. In short, and not to protract the argument, all religions are founded on a desire to minister to an innate want in nature; so the radical principles are invariably the same, but under different designations. The practices and formularies may vary, but they vary under law, as we shall endeavour to show, in ratio to the material positions of the worshippers. In doing so they merely conform to that universal principle which makes the ethereal a reflex of the material (16). The difference is not in nature, but in expansion (91); for the good and the bad are found in all professions.

CHAPTER XLII.

CHRISTIANITY.

298. THE British Empire now consists of over 200,000,000 inhabitants, approximately as follows :—

Hindus	100,000,000
Christians	40,000,000
Mohammedans	40,000,000
Minor bodies	20,000,000

In writing about religion, we ask ourselves the question, shall we leave out Christianity? in other words, shall we leave out the fifth and notice the four-fifths? In doing so, our motives might be misunderstood. By one the act would be called begging the question; by another it would be called a specimen of superciliousness and egotism. Our own idea is that to leave out our own religion would be to lop off a material illustration of our thesis.

The radical principles of Christianity are contained in the vestibule of the edifice, viz. in the Gospel of St. Matthew, and its secondary doctrines in the epistles of St. Paul, and its tertiary and diverse practices in the various living Churches. At present, having respect to our space, we extract short notices only of the first; to wit :—

299. In the first proclamation of Christ, this sentence occurs : “Think not that I am come to destroy the law and the prophets; I am not come to destroy, but to fulfil.”

He then, from time to time, issues the following precepts :—

300. “And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.”

301. “Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye

resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

302. "And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

303. "And whosoever shall compel thee to go a mile, go with him twain.

304. "Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

305. "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

306. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

307. "For if ye love them which love you, what reward have ye? do not even the publicans the same?

308. "Be ye therefore perfect, even as your Father which is in heaven is perfect. (Who sendeth rain on the just and the unjust.)

309. "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

310. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

311. "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

312. "Thy kingdom come. Thy will be done in earth, as it is in heaven.

313. "Give us this day our daily bread.

314. "And forgive us our debts, as we forgive our debtors.

315. "And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen."

316. "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

317. "And why beholdest thou the mote that is in thy

brother's eye, but considerest not the beam that is in thine own eye?

318. "Think not that I am come to send peace on the earth: I came not to send peace, but a sword.

319. "For I am come to set a man at variance against his father, and the daughter against the mother, and the daughter in law against her mother in law.

320. "And a man's foes shall be they of his own household.

321. "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me."

322. "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible for you."

323. "Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

324. "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

325. "God is not the God of the dead, but of the living."

Being asked which is the great commandment in the law, Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

326. "And the second is like unto it, Thou shalt love thy neighbour as thyself."

327. "On these two commandments hang all the law and the prophets."

328. "But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

329. "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation."

330. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

331. "And five of them were wise, and five were foolish."

332. "For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

333. "And unto one he gave five talents, to another two, and to another one: to every man according to his several ability; and straightway took his journey."

334. The above are some of the precepts attached to the mission of Jesus of Nazareth; and when we inquire into the tenor of the whole of the New Testament, we find that His life, as we see it portrayed in the four gospels, was devoted to the exercise of virtue, and plain practice of good works, taken in a literal, allegorical, or hyperbolic sense, according to their surroundings. The more abstruse doctrines concerning the fall of man, the atonement, free will, effectual calling, justification, adoption, sanctification, saving faith, etc., etc., on which there are such divers opinions amongst the various sects of Christians, emanate from His apostles, and more especially from St. Paul, as stated above. Just in the same manner as the many comminations of faith and practice emanate yearly from individuals of the vast body of Christians now existing in the world; as in light the rays increase with the distance and divergence, so these issuing from Christ, take similar courses and volumes.

335. Then there appears to be a law in this subject also. Yes; not only a law, but a mathematical one.

336. (1st) He honoured law, consequently He honoured truth, wherever found,—in Jew or Gentile, in Moses or Socrates,—as law is universal. Things that are equal to the same thing are equal to one another. (Axiom of Euclid).

337. (2nd) What was bad (or offensive) He ordered to be cast out; for the mathematical reason that if part is bad, the whole cannot be good; hence it cannot be perfect or heavenly.

338. (3rd) He ordered that good be returned for evil. This appears to be very hard, yet how eminently truthful, and therefore mathematical. For when man is in a bad spirit, he returns evil for evil; hence when in a good spirit, he cannot do so, but he must do as Jesus orders; His precepts, thus, are heavenly.

339. (4th) He ordered us to love our enemies. This appears to be very hard also; but if we hated our enemies, we hate with a bad spirit, not with a good one. It is the good spirit that is heavenly.

340. (5th) He tells us also to be perfect. How can this be? By keeping your mind and body in equilibrio (39), and thus judging not the just nor the unjust.

341. (6th) He ordered privacy in alms and prayer. The mathematical reason for which, is that the assumption of perfection is distasteful to others (43).

342. (7th) Under these circumstances, He taught that we might approach our Creator as a Father, not offending against the law of universal variation (45) by forcing our sentiments on others.

343. (8th) He told us not to judge others, nor pick out each other's faults; for as the material body is a reflex of the ethereal (16), judgment on ourselves was unavoidable.

344. (9th) He told us that He did not send peace, but a sword. This will be mathematically exemplified in the next chapter.

345. (10th) He taught the almighty power of faith. For if we do not believe a thing *in us*, it (*to us*) can have no existence; hence the power of the spirit over the body (10).

346. (11th) He also taught that we must be as little children, as arrogance is one of the worst components to a good resultant (21).

347. (12th) Material humility He also showed to be in ratio to ethereal greatness; for if we suffer in body, we are exalted in mind.

348. (13th) He told us to love our neighbours as ourselves. This is the acme of loyalty in heaven and earth. For if there be not entire love, there must be some hatred, and therefore evil.

349. (14th) He denounced privileged sanctity as shutting out God's people from their birthright. In this He ignored the contracted dispensation of the Jewish priesthood. Hence their hatred of Him.

350. (Lastly) The kingdom of heaven being life, God being

the God of the living, not of the dead, the living are in opposite conditions (39) : as the virgins and the servants, the branches and roots of the mustard tree, as shown in the parables.

351. To some the application of cold mathematics to so great a theme will appear sacrilegious. In reply to such scruples, we may say, what can bring firmer conviction of divine principle than rigid truth, mathematically exact ?

CHAPTER XLIII.

RELIGIOUS VITALITY.

353. WE have shown that the material and ethereal components of the universe exist in contrary conditions (6), and that the material bodies travel through the ethereal space in the elliptic or other mathematical orbits (26). It has been surmised by astronomers, that even the sun and fixed stars move under such laws. Our inquiry now comes to this: Are moral convictions, or the bodies that hold those convictions, subject to law, or are they not? Let us see.

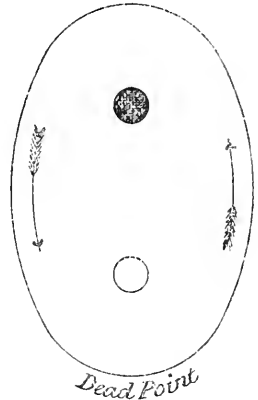
Let us search abroad for the knowledge which we are desirous to obtain. In this case we would have gone direct to the Registrar-General of Great Britain, but seeing we are at the antipodes this is impossible; so we go to the next best authority, viz., Mr. John Hislop, the registrar of the province of Otago, who, in the *Otago Daily Times* of May 13, 1871, informs us that the province contains 60,579 souls, European, and almost entirely British. They therefore belong to an established Christian nation. To the very laborious statistics of the province he appends a list of religions and denominations, in all numbering ninety-two sects. Further, in a very painstaking and mathematical manner, he accurately gives the numbers belonging to each sect, and which may be abridged as follows:—

Anglican (Episcopalian)	14,543
Latin (Roman Catholic)	6,485
Genevan (Presbyterian)	27,611
Methodist (five sects of)	2,620
Independents	944
Baptists (two sects of)	1,220
Lutherans	445
Protestants (denominations not specified)	1,053
Pagans (Chinese)	2,566
Objecting to state what religion	1,592

Society of Friends, 14; Moravians, 11; Christians, 203; Brethren, 75; Disciples, 73; Bible, 16; Protestant, 1; Israelite Christians, 10; Unsectarian, 1; Christian Church, 2; Christians of no denomination, 8; Church of Christ, 220; Christadelphian, 45; Disciples of Jesus, 8; Church of God, 6; Delphian Brethren, 1; Jesus Christ, 1; Worship God, 2; Religion of Bible, 1; High Church, 3; Evangelical Union, 10; Nonconformists, 10; Evangelists, 15; Brethren, 16; Plymouth Brethren, 22; Dissenters, 33; Calvinists, 9; New Church, 1; Antipas, 12; Religion of Jesus, 8; Follower, 1; Believer, 1; Proper Religion, 5; Bible Believer, 1; no denomination, 11; no sect, 1; none of man's inventions, 1; Orthodox, 2; Promiscuous, 2; not determined, 4; Predestinist, 1; Ge'hool, 1; P. R., 1; Hause, 5; any, 1; Colonist, 1; Latest Saints, 1; Progressive, 1; Uncertain, 1; not intended, 4; Novist, 1; Unitarians, 56; Mormons, 6; Sandemanian, 1; Ranters, 4; Universalists, 5; Swedenborgian, 1; Secularist, 1; Irvingite, 1; Glassite, 1; Spiritualists, 21; Presbyterian Spiritualists, 6; Unitarian Spiritualists, 6; Evangelical, 1; Greek, 8; Mussulman, 1; Hebrews, 288; Freethinkers, 14; none, 16; Atheists, 2; Arian, 1; Natural Religion, 2; Nothing, 1; Heathen, 1; Latitudinarian, 1; not knows, 184	1,500
Total . .	60,579

354. Though we, by force of circumstances, have our illustration limited to a small population, yet we hold the principle to be equally the same all over the world. For it is clear, that in another population, however numerous, but whose constitution is the same, the results will be repeated. So we see from the above registry, that the circle of the Christian community comprises all diversities of doctrine and practice. And this circle also has its dead point (112), atheism,—two of the number of the whole population professing the same. Now, as the school of Geneva is said by popular opinion to be the antithesis of the Roman, or Latin, and as the Anglican by the same opinion is said to be half way between them; the nonconformists again being

directly contrary to the Anglican; and all these bodies still holding to one leading doctrine, viz. the existence of an all-wise and intelligent Creator, we cannot place one body nearer to the dead point than another. To essay to do so, indeed, would be contrary to one of the heavenly maxims enunciated in the last chapter, to wit, *judge not*. So in drawing the wheel of Christianity, we will neither put one sect nearer to the dead point than another, for all have to pass it in rotation. We have shown that all material motion in ethereal space is elliptic (7), having solid and void foci between which their attractions and repulsions reciprocate and the bodies revolve. Without these contrary tendencies there would be no motion in material, so without moral contrary tendencies there would be no motion or life in religion. Thus religions, per force of life, have their diversities. And if we examine our individual selves, focusing, as it were, a great theme into our mind's eye, do we not experience the same action within our moral nature, our convictions alternately confirming, alternately faltering; now passing the dead point of unbelief, where many stop agonised by despair, only to go forward in renewed confidence and equanimity.

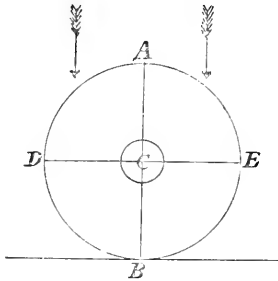


355. Thus looking at the mathematics of the subject, we see that the development of atheism in Otago equals one in thirty thousand; so may it be expected that this dead point in religion increases in bearing in the same ratio in larger populations, constitutions and circumstances being the same.

356. Christianity is thus built up of divers doctrines and practices. God sending beneficent support (rain) on the opposite radii—the {^{unjust}/_{just}} and the {^{just}/_{unjust}}—of the great living circle. In this precept containing all-pervading humanity, is discerned the spiritual power of Christ. His vital force, which acts on men.

357. Religious vitality, then, may be compared to a wheel

bearing a great burden, whose weight falls directly on the spokes $A C$, $C B$, which in performing their respective offices push against each other on the point C , as the Genevan and the Roman schools do. But with these the wheel itself could not perform its office by rotation, without the spokes $D C$ and $C E$,



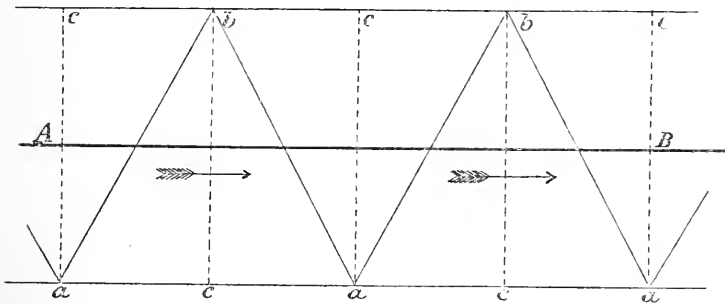
directly divergent from the first spokes and directly opponent to each other, as without them it would collapse. These we may liken to the Anglican school on one side, and the nonconforming schools on the other. Thus sectarian parts, in spite of themselves, make up a perfect whole. This we read to be Christ's lesson against

the spiritually privileged Pharisee amongst the Jews, or any other nation; in other words, against those who subjectively consider themselves to monopolise God's grace, and cannot realize the privilege as also belonging to others.

CHAPTER XLIV.

SYNCHRONOUS POLARITY.

358. WE have shown that the origin of life is in a point, from whence it steps into a sphere, and then into an ellipsoid (82), in which latter there must be two centre points, or foci, between which the centrifugal and centripetal forces will cause oscillation, or vibration. Oscillation, or vibration, then, is the first sensible indication of life, which may increase or decrease in force, as per diagram, in which $A B$ represents the progress of time, and $a a a - b b$ the extremes of the opposite oscillations. Now, were we to refer this figure to the action of a pendulum, of a piston, of the heart, the undulatory motions



of a suspension bridge, or other systems of oscillation, it is clear that the opposite positions of the pendulum, piston, valves, or transmitted forces, could not be in the opposite extremes at the same time, but one, in time, must succeed the other. Hence, were the pendulum, piston, valve, or undulation at b , the vacuity, or absence of these, would be in the middle distance between $a a$, at c , which occupies the same place in time as b ; that is, the contrary conditions of body, or material; and vacuity, or ethereal, which is polarity of attributes, would be synchronous. And were we to take the

converse, making the vacuity at *b* and body at *c*, the same principle would hold good; in other words, it would attach itself to ethereal or moral subjects, as well as to material or social. For instance, when two people are quarrelling, if both scold together there is no effect,—no vibration, no oscillation of tendencies; but if they scold alternately, then the culmination of the scolding of the one is synchronous with the silence of the other; but, like the action of the pendulum, the silence is but the nursing of pent-up feeling, to be let loose on the other again. Homely as this illustration may appear, the principle extends itself over all moral movements, however small or great. We will commence with the small, according to our custom.

359. For polarity of sentiment at home we have not far to go; but notwithstanding this, we will choose first a case in the centre of Africa, between a materially black and a materially white man. Sir Samuel Baker informs us* that when Commoro, a negro, visited him, he asked the negro why those slain in battle were allowed to remain unburied. Commoro answered that such had always been the custom, but he could not explain it.

BAKER. But why should you disturb the bones of those whom you have already buried, and expose them on the outskirts of the town?

COMMORO. It is the custom of our forefathers; therefore we continue to observe it.

B. Have you no belief in a future existence after death? Is not the idea expressed in the act of the exhuming of bones after the flesh is decayed?

C. Existence after death! How can that be? Can a dead man get out of his grave unless we dig him out?

B. Do you think man is like a beast that dies and is ended?

C. Certainly. An ox is stronger than a man, but he dies; and his bones last longer, they are bigger. A man's bones break quickly; he is weak.

B. Is not man superior in sense to an ox? Has he not a mind to direct his actions?

* The Albert N'yanza.

C. Some men are not so clever as an ox. Man must sow corn to obtain food ; but the ox and wild animals can procure it without sowing ?

B. Do you not know that there is a spirit within you more than flesh ? Do you not dream and wander in thought to distant places in your sleep, nevertheless your body rests in one spot ? How do you account for this ?

C. (laughing). Well, how do *you* account for it ? It is a thing I cannot understand ; it occurs to me every night.

B. The mind is independent of the body ; the actual body can be fettered, but the mind is uncontrollable. The body will die and will become dust, or be eaten by vultures, but the spirit will exist for ever.

C. Where will the spirit live ?

B. Where does fire live ? Cannot you produce fire by rubbing two sticks together ? yet you see not the fire in the wood. Has not that fire that lives unseen in the sticks the power to consume the whole country ? Which is the stronger, the small stick that first *produces* the fire, or the fire itself ? So is the spirit the element within the body, as the element of fire exists in the stick, the element being superior to the substance.

C. Ha ! Can you explain what we frequently see at night, when lost in the wilderness ? I have myself been lost, and wandering in the dark I have seen a distant fire ; upon approaching, the fire has vanished, and I have been unable to trace the cause, nor could I find the spot.

B. Have you no idea of the existence of spirits superior either to men or beasts ? Have you no fear except from bodily causes ?

C. I am afraid of elephants and other animals when in the jungle at night, but of nothing else.

B. Then you believe in nothing, neither in good nor evil spirit ! And you believe that when you die it will be the end of body and spirit ; that you are like other animals ; and that there is no distinction between men and beasts, both disappear and end at death ?

C. Of course they do.

B. Do you see no difference between good and bad actions?

C. Yes; there are good and bad in men and beasts.

B. Do you think that a good man and a bad must share the same fate, and alike die and end?

C. Yes. What else can they do? How can they help dying? Good and bad all die.

B. Their bodies perish, but their spirits remain: the good in happiness, the bad in misery. If you have no belief in a future state, why should a man be good? Why should he not be bad, if he can prosper by wickedness?

C. Most people are bad; if they are strong they take from the weak. The good people are all weak. They are good because they are not strong enough to be bad.

B. Now trying the beautiful metaphor of St. Paul, as an example of the future state, I made a hole in the ground, and placed a grain into it taken from a sack. That, said I, represents you when you die. Covering it with earth, I continued: That grain will decay, but from it will rise the plant that will produce a re-appearance of the original form.

C. Exactly so; that I understand. But the *original* grain does *not* rise again; it rots like the dead man and is ended. The fruit produced is not the same grain that we buried, but the *production* of that grain; so it is with man. I die and decay, and am ended; but my children grow up like the fruit of the grain. Some men have no children, and some grains perish without fruit; and then all are ended.

Sir S. Baker concludes: "I was obliged to change the conversation. In this wild, naked savage there was not even a superstition upon which to found a religious feeling; there was a belief in matter, and to his understanding everything was material. It was extraordinary to find so much clearness of perception combined with such complete obtuseness to anything ideal. So I gave up the religious argument as a failure.†

† Further on we shall see the Buddhist Prince Chao Phya Thipakon arguing in the same strain as the Fetishist Commoro. The spiritualist reads the metaphor differently from the materialist. The former planting the corn as the living soul, the latter as the dead body. Thus their respective principles are irreconcilable.—AUTHOR.

360. Thus we see, between oppositely constituted habits, condition, and mind, the controversy proceeding, by one alternately enforcing his arguments and bating his breath, while the other followed suit in the same manner; in other words, we see the pendulum of sentiment vibrating in synchronous polarity. Yet when it ceased to vibrate, the polarity was chronic. To the white man's self-sufficiency the undecided battle is humiliating; yet how unbearable he would be had he nothing to humble him! Thus it is faith alone that removes mountains, reason cannot do it. Such is the burthen of the doctors of faith.

361. And while we take a bird's-eye view of two beings in their moral struggles about an infinite subject, we now turn to the great movements of the world, and see how principle embraces them. Nor need we be discomposed because we make at once so great a stride from the communings of two men in the heart of Africa to the affairs of the greatest empire the world ever saw; for the alternations of fortune or position are but in ratio to the interests affected. If the interests are great, the alternations are slow; if small, they are quick. If the world is millions of years old, and if man has (as geologists have proved) occupied it for over one hundred thousand years, then the alternations of five hundred years are as oscillations or vibrations only.

362. From the writings of Cicero, already quoted, we have a glimpse of the direction and grasp of the Roman thought in the classic age. Closely following the age of Cicero was the Augustan era, when Rome, satiated with a succession of victories during seven hundred years, rested on her unparalleled laurels. She now consolidated her empire, stretching from the German and Atlantic Oceans to the Caspian Sea and Indian Ocean; and from the deserts of Africa to the wilds of Germany and Scythia: within which bounds one hundred and twenty millions of population pursued, under the protection of her strong and just arm, the industries of peace, and the refinements of arts and science. In the various provinces were wealthy and well-built cities, whose works, carried out for the use or amusement of the

citizens, yet astonish the curious traveller by their strength, extent, and the skill evidenced in their construction.

363. At this time one man, named Caius Octavius, the nephew of Cæsar, found himself monarch of the whole civilized world. No one was greater, no one more exalted, no one more powerful to kill or to save. The civilized world proclaimed him a god, and he accepted the honours of deification. In this fact the greatness of worldly power—as represented by the Emperor of Rome—culminated, its oscillation having reached its extreme point. Contemporaneously with this event, in a remote province of the empire, a new influence was born, proceeding out of so infinitely small a point that no one but the persons in contact with the same were aware of it. So quiet, humble, and unnoticed was its birth and growth, in an age of letters and learning, that it attracted no attention till the time the younger Pliny was a magistrate.* In the abundant store of literature of that age, which has come down to us, there is no prior mention of an event fraught with such importance to the world, for we reject the well-known passage in Josephus as an evident false interpolation. The worst support is a dishonest friend.

364. Thus, in the affairs of the Roman empire at the era of its culmination (9), synchronous polarity was established as clearly as is represented in our diagram, *i.e.* when the oscillation was at *b*, the pole of it was at *c*; and the reaction, minute and unnoticeable at first, grew by degrees, gathering momentum by progress; that progress at length seated a Christian hierarch on the throne of the capital of Augustus. Such is the way in which the pendulum of time vibrates.

365. Again we trace an opposite action. Boniface III., Bishop of Rome, assumed the title of Pope in the year

* Augustus was born in 63 B.C. He gained the battle of Actium and the empire of Rome in 31 B.C., while he died in 14 A.D. Pliny the younger began to plead in the tribunals of Rome at the age of nineteen, in A.D. 81. As governor of Bithynia, he afterwards came in contact with Christians, of whose existence he had previously been ignorant. At his age they appeared to be at length emerging from obscurity.

A.D. 607. His successor early in the sixteenth century, taking contrary steps to Augustus, not contented with his spiritual influence, grasped also a temporal throne. At no time was the power of the popes more potent or extensive. They divided the world between kings and nations; they rebuilt Rome; they were the great patrons of art, founding and establishing many magnificent churches, the most glorious and magnificent of which is St. Peter's. But the culminating act also had its synchronous polarity in the birth of Luther's opposition, which from small beginnings at length rent christendom asunder. From this time the secular kingdom of the popes faded, and we have seen it end by the entry of Victor Emmanuel into Rome as King of all Italy.

366. Again we look with curious interest to the synchronous polarity that developed itself in the middle of the eighteenth century. The priesthood of France at that time were never more privileged. Religion had all the security that law and material power could give it. But what of that; with the culmination of grandeur, the great movement of sentiment, which had its insidious beginning in the mind of Voltaire, was at the same time instituted. The oscillation *b* was synchronously opposed to the vacuity *c*. In the vacuity was the birth of that atheism which at the latter end of the same century covered with its unhallowed mantle the fair cities and villages of France. The biographer of Voltaire has traced the causes (probably with a partial hand) which resulted in such effects.* He says chastity was the supreme virtue in the eyes of the Church, continence was one of the most sacred pretensions; but finally it was no virtue at all, but became to be looked upon as only a convenience and an impediment to free human happiness. Hypocrites, under the easy mask of chastity, can dispense with all virtues, thus covering with a sacred veil the vices most pernicious to society, hardness of heart and intolerance. It helps us to realise the infinite vileness of a system like that of the Church in the last century, which could engender in such men as Condorcet an antipathy so violent as to

* Voltaire, by John Morley.

shut the eyes of their understanding. Voltaire's attack on religion was not merely disbelief in a creed, but exasperation against a Church, which retorted with anger. The moral element being intolerance of light and hatred of knowledge, fierce and profoundly contemptible struggles with one another ensued, and enhanced the scandals of their casuistry and besotted cruelty. From these causes came the egregious failure of the Catholicism of Voltaire's day. Even when with the timidity of old age he seemed to deprecate the growing ferocity of the attack (which he had initiated), he still taunted the clerical party with their own folly in allowing a mean, egotistic virulence to override every consideration of true wisdom and policy. Such acts on the part of the Church as the following added flames to Voltaire's opposition. A Protestant pastor, Rochette, was hung for exercising his functions at Languedoc. Three young Protestant brothers had, at the same time, their heads struck off. The Protestant Calas, was broken on the wheel in 1762; his widow and children were put to torture. The Protestant Sirven only escaped the fate of Calas by precipitate flight, while his wife perished in misery in the snows of Cevennes. In the north of France the fire of intolerance burnt at least as hotly as in the south. Here La Barre, at the instance of a bishop, was condemned to have his tongue cut out, his right hand lopped off, and then to be burnt alive; which sentence, however, was commuted to decapitation by the parliament of Paris (1766). All the horrible stories which had been believed in the Middle Ages, were revived against the Jews. These and other atrocities kindled in Voltaire a blaze of anger and pity. Five youths were condemned to the flames for extravagances that deserved nothing worse than Saint Lazare.

367. "But," says his biographer, "we cannot label Voltaire either as spiritualist or materialist. We search in vain for a positive creed which logic may hold in coherent bonds, or social philosophy accept as a religious force. It is not known if he ever seriously approached the question—so much debated since the overthrow of the old order of France—whether society can exist without religion."

368. That Voltaire had his own inconsistencies we have

proof in the fact of his rebuilding a Catholic chapel on his estate, in his commemorating its opening by a gorgeous ceremony, and by his preaching a sermon in it. It may have been mere mockery, but it may not. Be this as it may, the Bishop of Annecy, his diocesan, was furious at the profanation. Then, to make nominal peace, we see Voltaire confessing and participating in the solemnity of an Easter communion. This bitterly scandalised the philosophers of Paris; and his biographer tells us that he could give no better reasons for his strange lapse than that which we hear of every day, when men practise hypocritical compliances for the sake of a little ignoble ease.

But Voltaire's inconsistencies did not end here. When seized with fever, he summoned the priest to administer ghostly comfort. The priest pleaded the horrible rumours of the world as to his damnable books; but Voltaire replied by warning him very peremptorily, that in refusing to administer the *viaticum* he was infringing the law. More extraordinary still, on the post of temporal father of the order of Capuchins for the district of Gex becoming vacant, Voltaire applied for it, obtained the appointment, and thus became one of the officers of the Church he had so much calumniated.

369. In this short story we read the following lesson: that individual oscillations come more quickly than national. Voltaire was not born an aristocrat, but he was allied to the order by education and social connection. His antipathies were, therefore, solely against the Church, not against the aristocracy nor the political system of France. And in the vacillation of his old age we see the premonitory fear of secular movements which his own action against religion had precipitated. These now instinctively divulged themselves, though he did not live to see the issue in the bloody revolution that followed.

CHAPTER XLV.

SECTARIAN DISCORDANCES.

370. As rays of light emanate from a centre, when in proximity thereto their deviations are but slight; but as they pierce into ethereal space and attain a far-off distance, the deviations of the respective rays—*i.e.* the pencils of light—increase with the distances as the arcs of their respective circles. So it is also with the courses of faith: when near their starting point the deviations are imperceptible; but when far off, the deviations increase into discordances in ratio to the times, length of eras, or distances travelled. A retrospect of what we have written on the various religions will have established this principle, but in history we see it more plainly.

371. Lay writers on social and moral subjects, we perceive, for the most part avoid religion; we believe, on the contrary, that it cannot be properly avoided. At the same time, we neither approve of the sneer of the pulpit at philosophy, nor the retort back again. True religion we maintain to be also true philosophy, though no single man, by means of reason, can fully grasp either or both. We further aver that religion has always been a reality in man, and as far as we can anticipate, always will be. It is therefore the function—nay, the duty of the experienced,—not to say the learned,—to humanize the minds of those who hold religion to be a reality,—*i.e.* in so far as opportunities and range admit,—even though the task be that of Tantalus. Further: we submit that religion, more than any other attribute, marks the status of a man, or of a nation, in relation to our immediate theme; to wit, ethics. Hence, in our inquiries we cannot avoid religion, however delicate and slippery the ground may be to which it leads us; religious assertion being as a bomb-shell fired into our own camp. But from religionists *per se* we have an apology for our intrusion into their peculiar domain; inasmuch as the Most

Reverend Dr. Butler tells us that good moral works will not insure salvation unless enlivened by faith, nor can we be justified by faith alone without good works.* The doctors of confession, then, make morals and faith concomitant essentials ; so may we philosophize on faith and morals in reversed position.

372. To discuss the various divergences of Christian rays as they develop themselves in different parts of the world, amongst many nations and colours, would be far beyond our ability. We will therefore confine our inquiries slightly to the two most radically divergent rays in Western Europe, viz. the Roman and Genevan. These being territorially in juxtaposition, will yet be found to be sufficiently marked in opposition to make them stand side by side in bold relief.

373. We have already shown that the centre of light, as divulged in the four gospels, but most rigidly in the first (326, etc.), illustrates Christ's spirit as devoted to primary divine principles ; so, in conformity with our problem, we discern the deviation in His rays by the disputes of the apostles when He was gone or parted from them (Acts xv.). The increase in this deviation of rays has been already shown (352), so we need not reiterate what has there been illustrated, but we proceed at once to the subject of this chapter.†

374. Turning then to the standards of faith of the two European schools, as set forth in the catechisms approved by the Roman Catholic Archbishops of Ireland, and in the confession and catechism of the Presbyterian Church of

* See Roman Catholic Catechism of Ireland.

† The interested may compare the following with profit: Καὶ ἔλεγεν αὐτοῖς, Ὑμῖν δέδοται γινῶναι τὸ μυστήριον τῆς βασιλείας τοῦ Θεοῦ· ἐκεῖνοι δὲ τοῖς ἕξω ἐν παραβολαῖς τὰ πάντα γίνεσθαι· ἵνα βλέποντες βλέπωσι, καὶ μὴ ἴδωσι· καὶ ἀκούοντες ἀκούωσι, καὶ μὴ συνιῶσι· μήποτε ἐπιστρέψωσι, καὶ ἀφεθῆ ἂν αὐτοῖς τὰ ἀμαρτήματα. Mark iv. 11, 12; and, Καὶ προσελθόντες οἱ μαθηταὶ εἶπον αὐτῷ, Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς; Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὅτι ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκεῖνοι δὲ οὐ δέδοται. . . . Διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσι, καὶ ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ συνιούσι. Matt. xiii. 10, 11, 13. Some men accept these as contradictions, and like the commentator (410), blame God; our thesis makes them but radiating beams from a true light, and in no manner affecting the primary truth.

Scotland, and placing them side by side, we see them as different rays emanating from one point of faith, viz. the Apostles' Creed. Nor do we see any but the most trivial deviations in primary rays, or principles, such as regards God and the creation of the world, man and the end of his creation, the Trinity and the Incarnation, our first parents, original sin, Jesus Christ, etc., etc., till we come to principles affecting the material or worldly position of the priests, ministers, and people; such as the visible Church, the true Church, purgatory, the second commandment, precepts of the Church, sacraments, confession, indulgences, etc., etc. On these the rays of light are so divergent as to be discordant; or, in mathematical parlance, the pencils of light diverge in ratio to distance from the centre point.

375. To set forth the divergences of the material, worldly, or visible basis of these modern schools more clearly, we will quote their principles side by side:—

Roman.

1. The true Church is the congregation of all the faithful:

2. Named the holy Catholic Church:

3. Which is but the one true Church:

4. Out of which no one can be saved.

5. The head is the Bishop of Rome, *i.e.* the Pope:

6. Who is Christ's vicar on earth:

7. Successor to St. Peter.

8. The Church cannot err in what it teaches.

Generan.

1. The invisible Church consists of the elect.

2. The visible Church consists of those who profess the true religion, out of which there is no ordinary possibility of salvation.

3. Christ has given to it the ministers, oracles, and ordinances of God.

4. The purest Churches have mixture and error; some are mere synagogues of Satan.

5. The Head of the Church is the Lord Jesus, nor can the Pope of Rome be so in any sense.

376. It will thus be seen that their divergences place them

near the opposite spokes of the wheel of Christianity (357). To the religious, that may appear to be a cause for sorrow ; but as the principle of one requires absolute subordination in faith, and the principle of the other capricious election in body,* neither perforce is acceptable to all. Thus, were the spoke of the one all powerful, and the spoke of the other all weakness, the stronger would pierce through the nave of the wheel and crush humanity to atoms. Providence wisely, in His all-seeing care, provides otherwise. His laws, in guiding the material bodies through ethereal spaces, are mathematically just and true, and so also apply to all the out-lying and in-lying existences known to mankind. The planets move by alternate attraction and repulsion ; these are the powers that keep the firmament and stars in their places ; under this law the planets describe ellipses about the sun as a centre (7) : so the various sects of Christians round the great Sun of their faith do likewise. Thus we are mathematically taught to adhere to our own faith, but to respect that of others (343), though in sects we may be as little able to do this as to give magnitude to a point or breadth to a straight line (1 and 2). This is the atheist's hold and the Christian's dilemma ; but the former holds nothing, and the Christian bears his burden (39) in the divergences of position and longitudes. This burden is his cross.

377. The path of the good Christian through life, then, is no other than in the parabolic curve of religion (39). The eminence that he attains is relative to his strength of desire. In his path he is subject to continuous oppression by the opposition of others, in the weakness of the body and limit of mind. Yet dynamically he attains complete equanimity by holding to the true course (39). To this end reason and faith must be balanced, such being the statical requirement of a mind and body in equilibrio (39). Without this statical condition, both religion and philosophy are defective and incomplete.

* By the decree of God some men are predestinated unto everlasting life, others to everlasting death. Also ; the rest of mankind God is pleased to pass by and ordain them to dishonour and wrath, for the glory of His sovereign power.—*See* Presbyterian Confession of Faith.

CHAPTER XLVI.

GOD OR NO GOD.

378. It has been shown that a being with self-consciousness cannot be within a point, which is illimitably small, nor can one body occupy the same point, with another (5). Thus, differences of mind originate from differences of primary position. With education and opportunity divergences of sentiment may the more increase, just as we see a mountain change its shape when viewed from different aspects. The person without education is as the person without the telescope to scan the heavens. He sees only a milky way, where the assisted sight sees myriads of stars. Yet it is a primary position with all people, high or low, rich or poor, educated or ignorant, to assert self as right and everybody else as wrong. To step out of this position is difficult—more difficult to the ignorant than to the learned, for the learned gain more from, and so can appreciate the value of, the skill and knowledge of others. Thus, difference of position, whether in the learned or the unlearned, brings as a corollary difference of experience; and the components of different experiences lead to a different resultant. The resultant with one is a belief in God, the resultant with another that there is no God.

379. Referring to the religions of the earth (226), we see the Christians, who acknowledge God, to number about the same as the Budhists, who do not acknowledge God—that is, each numbers nearly three hundred millions of souls; and glancing at the other religions, it is probable that in them the same antithesis exists. Thus the population of this world of ours is divided in faith as to the existence of God, and so there is polarity in faith or religion as in other existing things. It is our business to look on the subject with the eyes of the moralist, not of the *doctrinist*. The province of the latter is to maintain his peculiar tenets; ours to examine them. His is a

difficult task, full of briers and thorns ; so is ours. The *doctrinist* fortifies his theological castle, and batters at all outside of it ; we, in a friendly manner, reconnoitre all, inside and outside, and give due weight to each counterfort. With the weapons of the *doctrinist* in his various phases we have little interest. Were we to interfere, we might incur the penalty of a storm in a teacup. We will therefore neglect these and go to the more weighty subject at the head of this chapter.

380. In speculating on this subject the moralist has to go back to first principles, where he will find that the being, man, by his mind probes the universe (10), and by his reason (90) knows restraint, and is therefore responsible for his actions. He can design, lay plans, bring six of seven circumstances together and plot for certain events ; he can read small print by a medium as subtle as electricity. He is thus not only intelligent, but by reason and restraint acting under the laws of nature, he carries out great works, such as the Pyramids of Egypt, the Atlantic telegraph, his railway systems, the Mont Cenis tunnel ; besides his mighty governmental systems, such as those of England, Russia, Germany, the United States of America, etc., etc.

381. But man consists of two parts : his body the material part, almost infinitesimally small,—his mind the ethereal part, almost infinitesimally great (10) ; one an essential of the other—the organs by mathematical reflex (16) creating unity. This searching mind, then, through the body, ponders on Cause and Effect, and by the known operations of nature, whether chemical, atmospherical, or mechanical, moves things according to his will. The question now is, Is it Cause and Effect that moves man's mind, or does he put them in creative operation ? If it is Cause and Effect that moves first, then man has no spirituality. Let us see : What is the difference between a man and a beast ? A beast, it is popularly surmised, has no restraint, and so acts by material cause for an effect ; its want of reason gives it no aspirations for charity, knowledge, or power ; this is man's field in nature, these are motives abstract of self (91). Thus, if abstract of self, the man that grasps them must do it, not by a material cause for an effect in him or over him, but of his

spiritual nature, mind or soul, which are abstract of self. Hence it is that the ethereal part of man—his mind, or soul—which can calculate the velocity of a star's light travelling at the rate of 192,000 miles a second, and which takes 60,000 years in its journey from thence to his eye,* and by which he can analyse the properties of that distant object by the aid of a spectroscope. This is the qualification or the attribute of man's abstract of self.

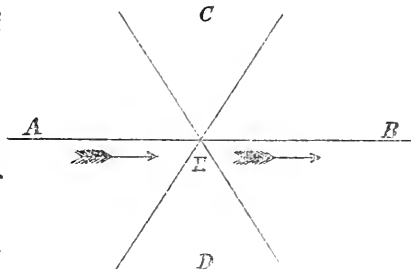
382. Then, if it be the ethereal or spiritual nature of man that makes him so pre-eminent amongst, and incomparable with, other animated beings,—a mover of Cause and Effect in this world of his,—the European asks, Can he with consistency deny a spiritual power infinitely greater than his own, which is also the mover of Cause and Effect in the visible universe? His fellow-man answers, he cannot consistently do so; therefore he must acknowledge, by faith, an Almighty God, though inconceivable by him, whose operations in nature he may follow to a certain extent by deep study, but whose origin he can never fathom. Further, being gifted with reason (90), he must be accountable to this Inconceivable Being, though he cannot probe the mode thereof further than, whatever be the operating principle, the effects to himself are in mathematical justice.

383. The argument, then, leads the European to a Deity, an object denied by the south-eastern Asiatics numbering nearly half the population of the world; and when we recur to the various religions, we see how much they differ even in initial principles. We will here take a short view of these: and going first to the Hindu, of which our space only permits us to refer to the most noted, viz. their Triad, Brahma, Vishnu, and Siva, the Preserver, the Originator, and Destroyer. The Budhists have also a Triad, mentioned by Mr. Alabaster, consisting of the Law of Budha, the Church, and the Ordained; but in effect their initial principle is nearly the same as the Hindu, viz. Kam, Merit, and Demerit—*i.e.* causation, advance, and retardation. Thus two great phases of religion in the East adhere radically to the same principle; and when we turn to the other great

* Jabez Hogg's Natural Philosophy.

religion of the middle space, viz. Mohammedanism, we at first detect no Triad, but a personal God in unity only. In it there is no incarnation of the Deity, nor can man partake of His Divine essence, but is a slave of the Almighty only. Hence the doctrine of fate, or predestination, is the prominent character of this phase, though as usual its doctors are divided, and give a niche in their consciences for freewill also. But here again, in effect, there is a Triad, which consists of God, Mohammed, and the Devil—the Creator, the Mediator, and the Destroyer. Thus, however much these latter people decry the Trinity, they have not escaped from its similitude. Again: in Judaism, theoretically no Triad is acknowledged, but practically they have not been able to approach the Divine Power without it. In their personification of God they look upon Him in two lights or natures, as the Rewarder and the Punisher, and accept Moses as their Intervener. Lastly, the Platonist, with Socrates as his Seer, in his search for the Inconceivable, admits the duality of the two contrary principles, a system not unlike Buddhism.

384. The doctrine of the Trinity is the thing most questioned by Mohammedans especially; it is also much questioned by the rationalists of Europe. It has been scoffed at by several of the most eminent of our historians and men of science. Gibbon tells us that Gennadeus, Patriarch of Constantinople, pronounced the Athanasian Creed to be the work of a drunken man. Yet we see it avoidable in name only by the great religions of the world, though not in true mathematical principle; for let AB represent the stream of time, infinitely long, then in the universe of thought, mind, or spirit, ethereal and material, C and D on opposite sides of that line will also be infinite, for infinity divided is yet infinite. But C and D are reflexes of each other (14) when their rays pass through any point E



and without passing through the point *E* there would be no action, no light, no life (16). And the focus *E*, though infinitely small in space, being affixed to, and continuous with, the eternal stream of time; which the line *AD* without breadth represents, and which is also infinite. Thus, in the ethereal universe there are three infinities yet one infinity.

387. The corollary to an infinitely living God, though inconceivable, is belief in an infinite future life. For reasoning on our own deductions, we find that man cannot conceive the infinitesimal momentum on which his present existence is based, yet he lives (8); so because he cannot conceive the infinitesimal eternity, why should this be death? To all intents and purposes we support our primary principles by accepting in reason and faith, a belief in a new life; for we have already accepted, by our ethereal nature, an actual point in space (2) and a momentum of time, (8) without being able to comprehend the same. So as we came to life (82) and perceived (162) through the infinite; by infinity we re-arise to life and re-perceive, though we cannot comprehend the manner thereof.

388. When man walks by reason alone, how foolish he is so also when he walks by faith alone, how foolish. But by faith and reason well balanced, how he clears his way through the thorns and briars which beset his course of equanimity and good hope (39). Voltaire has expended a deal of wit and sarcasm on this momentous subject; and while we do not accept his spirit, we do his facts, and more. The material elements of the body of man after death not only become absorbed in other elements, organic or inorganic; but what else is the case in life? The body from its birth to its death is the centre of chemical operations, a system of construction, destruction, and re-construction. Nor does the form remain the same. The child of one year's growth cannot be recognised in the man of seventy years' maturity; yet one spirit has resided and been perpetuated in it. It is the ethereal part of man, then, his spirit or soul, which vivifies the material elements of the body, and it is that same spirit or soul that can renew the same; for the Great Spirit, to whom it returns and from which it cannot

escape, is everlasting and all-powerful, and we attain to this principle by faith and reason in equitable adjustment, in the mean between two infinite extremes, neither of which reason by itself can grasp.

CHAPTER XLVII.

REFLECTED ACTION.

389. “AND therefore we abhor and detest all contrary religion and doctrine; but chiefly all kind of Papistry in general and particular heads, even as they are now damned and confuted by the Word of God and Kirk of Scotland.” “But in special we detest and refuse the usurped authority of the Roman Antichrist upon the scriptures of God, upon the Kirk, the civil magistrate, and consciences of all men. All his tyrannous laws made upon indifferent things against our Christian liberty, his erroneous doctrine against the *sufficiency of the written Word*, the perfection of the law, the office of Christ and His blessed evangel. His corrupted doctrine concerning original sin, our natural inability and rebellion to God’s law, our justification by faith only, our imperfect sanctification and obedience to the law; the nature, number, and use of the holy sacraments; his five bastard sacraments, with all his rites, ceremonies, and false doctrines added to the ministration of the true sacraments without the word of God; his cruel judgment against infants departing without the sacrament; his absolute necessity of baptism; his blasphemous opinion of transubstantiation, or real presence of Christ’s body in the elements, and receiving of the same by the wicked or the bodies of men; his dispensations with solemn oaths, perjuries, and degrees of marriage forbidden in the Word; his cruelty against the innocent divorced; his devilish mass; his blasphemous priesthood; his profane sacrifice for sins of the dead and the quick; his canonization of men; calling upon angels or saints departed; worshipping of imagery, relics, and crosses; dedicating of Kirks, altars, days; vows of creatures; his purgatory, prayers for the dead; praying or speaking in a strange language; with his processions and

blasphemous litany, and multitude of advocates or mediators ; his manifold orders ; auricular confession ; his desperate and uncertain repentance ; his general and doubtful faith ; his satisfactions of men for their sins ; his justification by works—*opus operatum*—works of supererogation, merits, pardons, peregrinations and stations ; his holy water ; his blasphemy of bells, conjuring of spirits, crossing, *saying*, anointing, conjuring, hallowing of God's good creatures, with the superstitious opinion joined therewith ; his world of monarchy and wicked hierarchy ; his three solemn vows, with all his shavelings of sundry sorts ; his erroneous and bloody decrees made at Trent, with all the subscribers or approvers of that cruel and bloody band conjured against the Kirk of God. And finally, we detest all his vain allegories, rites, signs, and traditions brought in the Kirk without or against the Word of God and *doctrine of this true reformed Kirk* ; to which we join ourselves willingly, etc., etc."

390. We had been carelessly looking over a small library, when on opening one of its books at random our attention was attracted to the above passage, being struck with its unusual tone, not to say apparent fanaticism. Unconsciously, also, we found ourselves pondering over the last sentence, and a previous one, which maintained the sufficiency of the Word. Our mind took a mathematical train, and we found it asking us inwardly, if the Word of God be sufficient, then why should the doctrine of a particular corporation of men, called a Kirk, be tacked on to it, as in the above quoted passage ? If this were absolutely necessary, then by their own showing the Word is not sufficient, but *deficient*. Hence, those who hold doctrine as necessary, cannot fairly object to tradition, for doctrine drawn from the Word by man is nothing else than interpretation ; neither is tradition drawn from the same source, both being originated by living men or corporations of men, and communicated by them to the world and to other men. The absolute position taken by either school or class of minds involves them in a paradox. They claim their *ego* as well as their *non ego*, *i.e.* self and the whole universe, as absolute over others. By reflex action of ethereal on material, it is true, they

can be this for themselves (16) ; but we have shown (43) they cannot be this outside of self, that is for others. Hence we concluded, at the end of our reverie, that the orbit of the religious life of the person or persons who wrote the above sentiments was in a state of perturbation (28).

391. Turning to the title-page of the book we held in our hands, we found it to be the subordinate standards of the Free Church of Scotland, published in 1851. Then going back to the passage above quoted, we found it to be a copy of the National Covenant signed by His Majesty James VI. of Scotland, in 1580, and by all ranks of persons generally in 1581.

392. Turning over the pages again, we came to a copy of the solemn league and covenant, signed by all ranks in the year 1643, and ratified by the Parliament of Scotland, where we found the following : " We shall in like manner, without respect of persons, endeavour the extirpation of popery, prelacy (that is church government by archbishops, bishops, their chancellors and commissaries, deans, deans and chapters, and all other ecclesiastical officers depending on that hierarchy) superstition, heresy, schism, profaneness, and whatsoever shall be found to be contrary to sound doctrine and the power of godliness, lest we partake in other men's sins, and thereby be in danger to receive of their plagues ; and that the Lord may be one, and His name one, in the three kingdoms."

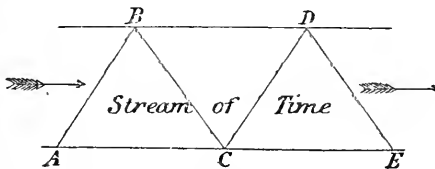
393. With all the above very unamiable feelings towards their fellow-citizens, they further on " profess and declare before God and the world their unfeigned desire to be humbled for their sins," etc. Again, " they humbly beseech the Lord to bless their desires and proceedings with success, as may be an encouragement to other Christian churches groaning under the yoke of anti-Christian tyranny, etc."

394. Turning over some more pages, we found the copy of a solemn acknowledgment of public sins and breach of covenant, of apparently somewhat later date than the foregoing, in which is the following : " Religion is of all things the most excellent and precious, the advancing and promoting the power thereof against all ungodliness and profanity, the securing and preserving the purity thereof against all error, heresy, and schism ;

namely, Independency, Anabaptism, Antinomianism, Arminianism and Socinianism, Familism, Libertinism, Scepticism, and Erastianism, and the carrying on the work of uniformity," etc.

395. Here, then, in a few short pages, in the standard work of a Christian body, we see other bodies of the same Church, to say the least, very defiantly and contemptuously spoken of. And more curious still, the expressed disgust is not against one other body, but against several other bodies; none of these, again, having any common bond, but actually in opposition towards each other. To solve the cause of this enigma then is our problem. On other than mathematical grounds, in these modern times indeed, the solution is not to be approached; that is, in as far as our imperfect vision will allow. That such unamiable sentiments should be resuscitated by a grave assembly so late as 1851 is truly perplexing; yet there is the fact before us, and as it is our axiom that all movements—social and moral—are guided by an unerring law, we will try to trace them. These movements and sentiments are the more interesting because they have taken place in a section of the British nation renowned for its learning, humanity, hospitality, and high intelligence. Markedly lovers of freedom of conscience in themselves, then, why this distaste to the same right in others? What tremendous events have created these oscillations in the path of their religious orbit?

396. We have already shown that it is not in the primary precepts of Christ that deviations are perceptible (334), for these deviations increase in magnitude in ratio to the distance (370); so, to find the foundation of the particular perturba-



tions under consideration, we must seek their causes in preceding periods: not at the periods themselves, for the principle of synchronous polarity (358) proves this to be impossible. Thus,

effects must succeed causes, and if several succeeding movements take place from the same cause, then we call that reflected action. Thus, let a force proceed from A in the stream of time $A C, B D$, in the direction of B , it will be reflected at B towards C , and from C towards D in succession, on the mathematical principle that rays of light or objects projected reflect or rebound at similar angles. (*See Tait's Mechanics.*)

397. As national come more slowly than individual or personal oscillations (369), so for the first perturbation, as evidenced in the National Covenant of 1580, we must go a few years back and seek the causes in the history of Great Britain; for though England and Scotland at that time were politically disjoined, they were socially and morally close in contact. History informs us that in the reign of Queen Mary, A.D. 1555-1558, the former year opened most gloomily for the Protestants. The prisons were crowded, and the inquisitors had only to choose their victims and to prepare their stakes and faggots. A commission sat in the Church of St. Mary Overy, Southwark, for their trial, and the first man brought before them was John Rogers, a prebendary of St. Paul's, who was sentenced to the flames. He was burned by a slow fire on the 9th of February. The same course was adopted with Robert Ferrar, Bishop of St. David's, who was burned on the 30th March. Fires were lighted in other parts of the kingdom. Bishop Hooper was burned at Gloucester and Dr. Rowland Hill at Hadleigh. The fanaticism of the papists awoke a like spirit in the Protestants. A Romish priest was stabbed at the altar, in the church of St. Margaret's, Westminster. For this the Protestant assassin was burnt.

398. Then John Cardmaker, Chaucellor of the church of Wells, was burned at London; and soon after John Bradford suffered the same cruel death. Again, Thomas Hawkes, an Essex gentleman, was burned at Coggeshall; John Lawrence, a priest, at Colchester; Tomkins, a weaver, at Shoreditch; Pigott, a butcher, at Braintree; Knight, a barber, at Maldon; and Hunter, an apprentice, at Brentwood.

399. On the 16th of October, 1555, Ridley and Latimer were led to the stake, without Cranmer. At the stake Ridley

stripped himself for the fire, giving away his apparel, a new groat, some nutmegs, and other trifles to the bystanders. In the helplessness of old age, Latimer was stripped by his keeper, but stood in his shroud erect and fearless. Ridley was tied first to the stake; as they were chaining Latimer to the reverse of the stake, he said, "Be of good comfort, Master Ridley, and play the man; we shall light this day such a candle, by God's grace, in England, as I trust shall never be put out." Latimer soon expired in the flames, but Ridley's sufferings were long and dreadful. From this time reflected action soon began to evince itself, in confirming Protestants in their faith.

400. Some months afterwards Cranmer was delivered over to the secular power. When brought to the stake he was stripped to the shirt. He made no moan or useless prayer for mercy in this world; and as soon as the flames began to rise he thrust his right hand into them, for that hand had in prior weakness signed a recantation of his faith. The impression made by his martyrdom was immense, and as lasting as it was wide and deep.

401. From February, 1555, till the 10th November, 1558, not fewer than 288 individuals, among whom were five bishops, twenty-one clergymen, fifty-five women, and four children, were burned in different places, for their religion. In addition to these several hundreds were tortured, ruined in goods and estates, and many poor and friendless persons were left to die in the various prisons.

402. We need not dilate on so painful and humiliating a subject; suffice it to say this was the period of religious persecution. The efforts and success of Luther, Calvin, and other reformers, had excited a fury amongst the Roman Catholics which nothing short of blood and life could allay. The penal fires were blazing from one end of Europe to the other. And terrible as was the brief rage of Mary's reign, England, as compared with other Christian countries, was singularly fortunate.*

403. To these and kindred causes, then, we trace the fierce and obdurate spirit of the National Covenant of the Presby-

* Thomson and McFarlane's History.

terians above quoted. There is no cause without effect, and effects are in proportion to causes. Bigotry begets bigotry in opposition; fanaticism begets fanaticism, and cruelty cruelty, in return. To expect them to follow their Divine Master's precept, and return good for evil, would be to expect them to take a heavenly, not a human course. Thus the cause at *A* is felt at *B*, and reflected towards *C*; and thus it goes down the stream of time till the original force is expended. In the solemn covenant of 1643, though conceived in as sturdy phraseology, we see by no means so bitter a spirit as in the National Covenant which preceded it by sixty-three years; and the same remark applies, in ratio, to the solemn acknowledgment of subsequent years. The force generated in "bloody" Mary's reign, in its reflected action, gradually softened. The ball of discord no doubt was kept rolling and reflecting under a different name, but the principle at issue was the same. Mary and Romanism had departed, but Charles and Episcopacy came; and after that, if we may judge by the language of the last document, Oliver Cromwell, the battle of Dunbar, and overbearing Puritanism. How unlovely do men make Christ's benign name! "A man's foes shall be they of his own household" (320). People read His precepts, but follow this His prophecy. So in the above we see the war of the material influences on the mind of man against the ethereal: as the former grows the other weakens, and as the former weakens the other grows. These in their turn permeate the opposite conditions of mankind; the pyramid of mutual restraint (158) at length is shaken, and it falls amid internecine wars and atrocities of bitter hatred.

A fit sequel to this chapter is what we shall term TRANSMITTED FORCES.

404. We have seen that forces in the material world, originating however distantly in one or more bodies, affect the components of other bodies in exact mathematical ratio. An apt illustration of this principle we have seen to exist in the tides of this globe (7), whose heights, currents, and periods are unfailingly controlled by the sun and moon's attractions alternately increasing and decreasing. And not only unfailingly controlled and directed in the aggregate, but in the smallest

divisions in all parts of our sphere, and by the greatest minuteness and refinement. Thus, while the tides of the Bay of Fundy rise to the height of 140 feet, those of the Mediterranean and Caspian Seas rise no more than a few inches, yet scientific observation has disclosed the fact that the inferior movements are as certain and as regular, under normal circumstances, as the larger.

Thus in the material world we have transmitted forces, of which the above is an example, but examples in like manner could be adduced of equally refined and subtle action—in the electric currents, earthquakes, atmospheric phenomena, etc., etc. Forces are transmitted under law, and extend till other opponent forces counterbalance or destroy them, as the tides expend themselves on the iron-bound coasts.

In searching for illustrations of similar laws and processes controlling and directing the ethereal world of man's mind, many presented themselves, and of these we make the following selection.

In the preceding chapter we have seen the mighty ethereal forces originating in the most intellectual and populous part of the world—the centres of Christendom—rebounding against church and church, sect and sect, persuasion and persuasion, from century to century; and though ever expending themselves, not yet eliminated,—spreading their actions and influences far and near in mathematical ratio. Where great have been the interests, where many the numbers clashing, so also have the crushing of the meeting forces been great—many the lives sacrificed; misery has been repaid by misery, cruelty by cruelty, defamation by defamation.

One would have thought that to Christendom, to intellectual Europe alone, this action of original force might have been confined; but it is not so. According to our unaided vision we might fairly conclude that such might be the case; but supreme law, which is above man's comprehension, detects and exhibits the fact that it is not so confined. The transmitted forces of sentiment, originating in great convulsions, affect human ethereal components in one place as the tides of the Bay of Fundy, in other places as the almost imperceptible

action of the Caspian Sea. Thus, when we go far from Europe, and insinuate our inquiries into regions most remote, most outlandish, most inaccessible, still we find the law of transmitted forces there, and human sentiment unflinchingly in action. The action, it is true, is as weak as the refined and ultimate filaments of radiated creatures; yet there it is to be seen notwithstanding, as plain as any corollary, though in itself and from its obscurity it be hardly noticeable.

To proceed to our illustration: it is drawn from the catechism of the Lotu Popi, written in the Fijian language, published at Newtown, printed by T. D. Hartwell, Newtown Road, near the Wesleyan Church, 1870. The name of the author is not given, nor the sect, if any, under whose auspices it was issued. The work is in the shape of a pamphlet, and is printed entirely in red letters, each page being surrounded by a black border; in other words, it is written in blood and confined in mourning. I am indebted to a friend for translation and explanations.

It may be premised that in the language of Fiji, Lotu Dina means the Wesleyan religion, *i.e.* literally, the true faith; Lotu Vorata means the Protestant religion in general; while Lotu Popi means the Roman Catholic.

The first question in the catechism is, What is the Lotu Popi? *Answer.* One of the Christian religions, but a very bad one, contrary to Scripture. Next we come to the question, What is the Lotu Vorata? *Ans.* It is one that opposes the lasu,—that is, the false preaching—and the evil deeds of the Lotu Popi. Then we come to another question: What is an eretiko (heretic)? *Ans.* One whom the papists used to kill, and who do not believe in the Lotu Popi.

The proceedings of the Roman Catholics against heretics in France and Spain, and the horrors of the Inikuisitoni (Inquisition) are dilated on. Then come questions and answers about Rifomo (Reformation), such as, Who was Wikiliva (Wickliffe)? What was the Bose ni Konisitati (Council of Constance)? Who was Ioni Usi (John Huss)? Who was Martini Luca (Martin Luther)? etc., etc.

Next comes this question: Have the papists a kindly feeling towards the Protestants? *Ans.* No; they call them heretics,

and say they will be cast into hell ; they imprison them and persecute them in every way, and burn them. *Ques.* Who was Kuini Meri. (Queen Mary) ? *Ans.* A papist lady who succeeded Edward the Sixth. *Ques.* What did she do ? *Ans.* She brought back the Lotu Popi. She did badly. She burnt Bishops Cranmer, Ridley, and Latimer alive in fire at Okisifoti (Oxford). *Ques.* Perhaps she was called Meri Vakadevedra (Bloody Mary). *Ans.* Yes. *Ques.* Who were Gardiner and Bonner ? *Ans.* Two popish bishops of evil mind, who assisted Mary. *Ques.* What did the Pope do to Queen Elizabeth ? *Ans.* He ekesikomuniketo (excommunicated her). *Ques.* What did the Spaniards do at the instance of the Pope ? They sent the Ameta Vaka Lipeni (the Spanish Armada) to punish Britain for being Protestant. The destruction of this Armada is then described. After which comes the question, Who followed Elizabeth ? *Ans.* James the First ; at which the Pope was very wroth, because another king of the Lotu Dina religion (Wesleyan ?) had got the throne. So he conspired to destroy this king, the Gonevakaturaga (Prince of Wales), and Bose (Parliament).

The Gunpowder Plot is then described as the veri ni nuku, in which Guy Fawkes figures by the name of Qaifokesi. In this description the date and circumstances are given. Then follows, Who was James the Second ? *Ans.* A man of evil deeds, a papist ; but whose reign was soon upset by William na Pirinisi ni Orini (William, Prince of Orange). *Ques.* Who was Jalesi IX. (Charles IX.) ? *Ans.* He under whom, at the instigation of the Pope, was committed the massacre of Baco-lomiu (St. Bartholomew), 24th Aug., 1527. *Ques.* Was the Pope sorry when he heard of the news ? *Ans.* No ; he gave the messenger who brought it 1250 Spanish dollars, and then held a great thanksgiving in the Church of St. Mark, accompanied by all his Katala (Cardinals).

The Edict of Nadisi (Nantes), the persecutions that took place, and its revocation, are next described.

Thereafter follows, Who were the Walitenesi (Waldenses) ? and their persecutions are fully described by answers to several questions. Scriptural arguments against popery are then nu-

merously brought out by question and answer. The Roman Catholics are next said to have been driven out of Spain and Portugal, and that this process is now also in progress in Italy.

Various verses in the Revelation are quoted to prove that the Rome is Pabiloni (Babylon), where is to be seen one vodo e na mamu-mamu damu-damu (riding on the scarlet beast), clothed in a damu-damu sulu (scarlet vesture).

Next comes an explanation of the cause of Aialadi (Ireland) being Roman Catholic; and the catechism concludes with a dissertation on purakatori (purgatory), and the unwarrantableness of a belief in it by scripture.

This work was found amongst the hill tribes of Fiji—a savage race of cannibals. We have often relished devilled fowl in the tropics: with such teaching, we hope these neophytes have not on more occasions than one, treated themselves to a feast of be-devilled papist.

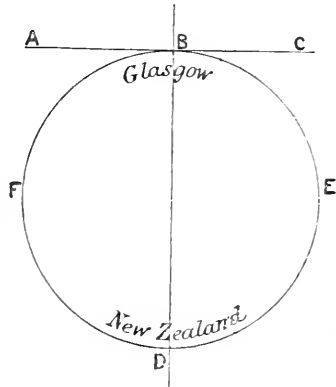
One would have thought that, judging by the principles professed, viz. peace and good will toward all men, followers, if not brothers, of a common Lord would have refrained before savages from mud-splattering. Yet it is not so. The law of reflected action is not to be gainsaid; neither can its transmitted forces be deadened nor suppressed. In this example we see the waves of religious war, originating in Europe three centuries ago, rolling yet over the mountains of the far land of Fiji.

CHAPTER XLVIII.

DOCTRINAL DEVIATIONS.

405. THIS subject takes us back to a first principle, viz. the law of universal variation (43), where it is shown that the centre of one man cannot be the centre of another man, neither can the centre of their outside experiences be at one point. Hence, in man's life there is diversity of power and difference of attributes; disagreement being an essential of it (45). Perfection may be conceived of self, though others are not bound to concur (42); and though a man may be physically imperfect, even so as to be without eyes, legs, or hands (40), yet he has the right to claim perfection to himself if he feel that the opponent and divergent forces within him maintain his frame in equilibrio. As it is with the body, so it is with the mind—one being a reflex of the other (16).

406. When we look abroad on the mind of the world, we are met with proofs of these facts. Thus the revivalist exclaims: "I believe that heaven is real, hell is real, the devil is real. God is real." "Let me," he adds, "first *locate* heaven. It is above. God has His throne *there*, a dwelling-place."* But we add, let *B F D E* be this world; then if *B* be Glasgow, *D* will be New Zealand. So it would appear from the revivalist's theology, that heaven being above Glasgow, it will be above the line *A B C*, and hell will



* Moody and Sankey's sermons in Glasgow.

be below it. In the latter place, then, he puts New Zealand.* Now we New Zealanders need not be annoyed at this, for though a man may condemn all the world outside of himself, on the principles quoted at the head of this chapter, the world are not bound to believe him. But they may assert their perfection against any other people's perfection, as the man did who had a wooden leg (40).

407. Assertion of monopoly of grace or gifts by a human being above or beyond others, then, has an antidote in the law of universal variation; so also the *location* of any coveted object of universal aspiration has its questioners. The Pope no sooner claims to be Christ's vicar on earth, than the Patriarch of Constantinople disputes his claim.

The Greek says: "On what does the Pope of Rome rest his claim?"

The Latin answers: "Chiefly, when Christ said, 'Thou art Peter, and upon this rock I will build my Church; and I will give to thee the keys of the kingdom of heaven. Feed my lambs, feed my sheep!'"

"I question it," says the Greek. "Peter denied his Lord thrice; 'tis but Christ's allegory of God's perfection and man's imperfection. On this antithesis the world exists. The bishops of the Greek Church succeeded the Lord through the apostles in as indisputable a succession as thou canst claim."

"Stop!" says the Teuton, "don't quarrel about a shadow. Christ Himself is the only Head of the Church; for we read in His word, 'The husband is the head of the wife, even as Christ is the head of the Church,' and He is the saviour of the body.' And He has appointed His officers; for He said, 'Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And lo, I am with you always, even unto the end of the world.' And these officers hold the keys of heaven, to shut that kingdom against the impenitent and open it to

* Calm reflection and excited sensation certainly lead to opposite results; but both have their offices and uses in nature, therefore neither can be always decried.

the penitent by absolution ; for Christ said, ‘ I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.’ And the ministers of the visible Church are His representatives on earth ; for is it not written, ‘ God hath set some in the Church, first, apostles ; secondly, prophets ; and thirdly, teachers.’ Again, ‘ And He gave some apostles, and some prophets, and some evangelists, and some pastors, and some teachers—for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.’ ”

“ Stop ! ” cry both Greek and Latin, “ none of your interpretation outside of the true apostolic succession ; for, are we not told to ‘ stand fast and hold the traditions which we have been taught, whether by word or epistle ’ ? ”

“ Ah ! ye sons of Belial,” cries the Plymouth brother ; “ what need for ye to quarrel about your Churches ? Where did your Master eat His passover ? It was not in one of your gilded sepulchres, but in His guest chamber ; for did He not tell His disciples that the good-man would show them an upper room, furnished and prepared, where they were to make ready for Him ? ”

“ Ah, brother,” says the Christadelphian, “ why talk of churches, priests, and upper chambers ; are we not all the same, with equal powers and privileges ? ” For the law maketh men high priests which have infirmity ; but the word of the oath, which was since the law, maketh the Son, who (alone) is consecrated for evermore.’ ”

“ We have as much right to that as you,” rejoins the Evangelist ; “ for is it not said of us, ‘ Ye also are as living stones, built up, a spiritual house, an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ ’ ? ”

A Latest Saint now exclaims, “ True of us also ; for is it not said of us too, ‘ But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light ’ ? ”

The Irvingite now adds, “ True, O brother ! for it is said,

'Ye need not that any man teach you, but as the same anointing teacheth you all things, and is truth and no lies, etc.'"

A Baptist now rushes forward and calls out, "What perverseness, O ye unwashed! Ye grasp at a shadow and neglect the substance, for did he not command his chariot 'to stand still; and they both went down into the water, both Philip and the eunuch, and he baptized him.' So also was Jesus baptized, for 'He went up straightway out of the water.'"

Now a High Churchman steps majestically forward, and looking with ineffable contempt over the heads of the crowd, proclaims the saving grace of ritual.

But a sturdy Low Churchman follows on his heels, and standing tiptoe, glancing over the other's shoulders, fiercely bawls, "What of your objective presence, sir? Ye pervert the allegory of the elements to your own perdition."

"Stand aside!" shrieks a voice louder than any. "I am a Ranter, and would like to know what trifles you are quarrelling about. Ye waste your precious time on doctrine when ye don't know even where God is. Now I will tell you. God came from Teman, and the Holy One from Mount Paran." And thus through the various doctrinal deviations we come back to the location whence we set out.

403. Some will laugh when they think of all this, and some may cry. We mean it in earnest, whatever others may do. Some may suggest that what is deemed sacred should not be analysed before vulgar eyes. To this we reply that it is only by reason and faith justly balanced that we can view all subjects with true equanimity. Were we to take our example from the tone sometimes manifested in synods and presbyteries, we could not elevate our minds to the last sentiment. In the deviations of doctrine and the controversies of sects, we see a lesson of wide application, viz. that men, or societies of men, are but parts of a great circle, which being made up of sections, have these placed in all positions, side to side and in opposition. This is the necessity of their existence; not only of the living circle itself, but of the living sections. Thus, when we have doctrines opponent to our own or those of our

friends, we are taught by the above mathematical considerations not to be angry or discomposed ; but while holding our own, to respect the opinions of others,—each as it were, showing, in spite of himself, the resultant of his various components (21), and both, in their places of the doctrinal wheel or circle, helping to make up a harmonious whole. Thus, also, we are taught not to torture an astronomer, as the Jesuits did, because he thought the world to be round while they thought it to be flat (196). Far less, then, are we taught to condemn others for their peculiar faiths. And if this be true in our own religion, it is true in all others. This we take to have been eminently Christ's lesson. But we reiterate, that though the precept be read, the prophecy almost alone is followed. Nor are we utopian regenerators: a section and a circle will always be different things, and so will sects and the Church universal. We are speaking of facts ; and our office leads us only to group relatively the workings thereof, and see what influences move men.

409. Then it may be taken to be proved that no man morally has a right to condemn another man because of deviations of faith ; but a man may condemn himself without hindrance, and a sect or society of men subscribing to or agreeing to certain doctrines may condemn members within their respective sects or societies, but not those outside of them. General condemnation for belief or unbelief outside of self or one's own sect, then, is against the moral law ; and this being universal law, includes all peoples. This principle, while acknowledging the necessity for Churches, congregations, and pastors, *i.e.* flocks and shepherds, recognises as a corollary thereto deviations of faith. For were there not deviations of faith and doctrine, neither would there be a necessity for separate flocks and shepherds.* This does not militate against the principle of good and evil, reward and punishment ; but, on the contrary, it extends it to all nations, kindreds, and tongues, sects and religions.

We know that the above sentiments will not be acceptable

* We once heard this argued by two Mohammedans : one taking the narrow view, the other the comprehensive one. Religion repeats itself.

within the narrow limits of sectarianism, yet we have the example of Christ for the same, who, acting against the curdling prejudices of the privileged and supercilious Jews, illustrated and supported the principle by acknowledging good in the Samaritan.

410. We have said that sects and the whole Church are by themselves necessarily different; and turning to the Rev. Dr. Brown's Commentary on the Bible, we glance at a difficult passage, and to our surprise find direction in the following words: "*This is another of those stumbling-blocks, put by God into His Holy Word to try our faith.*" Now, turning to the confession approved of by him, we find that faith is the gift of God; and that election to heaven is of God's mere free grace; and that hell is a place of torment and utter darkness, where all the non-elect go. Thus the God of Dr. Brown is not only a material existence, but one that tortures poor creatures to all eternity for no fault of their own, but of His free grace and the faith He withholds; and worse still, He puts traps in their way to trip them into hell. This worship is the same in principle as that of the Hindu Karari, of the terrible Devi. We say again, how unlovely do men make God and religion, and how unjust are they who do so. A faith such as this is the resultant of reflected action from pre-existent causes, such as the religious wars and cruel persecutions of preceding epochs. But when we turn to the principle of synchronous polarity (358), we see that the very intensity of their dogmas generates its own antidote. So that while it is forced on the belief of the young, inexperienced, and ignorant, it is rejected with contumely by matured reason and faith.*

411. Then we see that religious faiths, when existing, are

* We have quoted Brown, the well-known commentator of the last century, because his interpretations of Scripture were for long held as unimpeachably orthodox by a large section of the community. That there is a change coming over the priestly mind of the present century, however, is palpable, when we look at the many publications devoted to Church matters. At random we pick out the following advertisement, viz.: "Errors and Terrors of Blind Guides: the Popular Doctrine of Everlasting Pain Refuted." By Rev. N. G. Wilkins, M.A. and LL.M., Cantab.

composed of many opponent and discordant deviations. As this is the case in general, so it must be in particular. Thus, when we come to gather under one communion, we can only do so by mutual concession,—one giving a little, the other taking a little. By this means alone can concord be made out of discord. Respect for each other's sentiments, then, is the tower on which religion stands. When this is ended, we then see no great Church, but a mass of little entities, all decrying each other, and more or less inhumane in their doctrines and practices. No one cries out "*No Christian,*" sooner than these. Moral torture is their pastime, because they can neither dance nor sing, nor enjoy with lightness of heart the blessings abundantly showered on them by their Creator. As the Sioux Indians torture their prisoners, so do they morally torture the sick, the weak, and the dying, who cannot shun them (187).

CHAPTER XLIX.

POWER OF REASON.

412. WE have been thus far detained by inquiries in respect to religions in general, which inquiries were necessary for the proper elucidation of our particular subject (*i.e.* in as far as we pursue it). Religion and morality are so closely connected that to treat of the one is to treat of the other. An arbitrary division may be made between the two, but no one can tell where the one begins or the other ends; they as it were intwine. Theologians say that good morals are necessary to salvation, but not sufficient for the same end; others say bad morals with repentance will do as well. These are subtilities we will leave to minds that are fond of them. But to treat on morals and their efforts and powers in a comprehensive manner requires us to take a wide grasp of the world of religion, in its various distributions and phases. To those who have had the opportunity of conversing familiarly, in their own language, with the refined as well as with the vulgar of other religions (as we have had in former years), the fact must have struck all, who are not wrapped up in prejudice or professional jealousy, that the former have as humane and elevated sentiments on the attributes of the Creator, and as profound an interest in our whence and our whither, as the same class amongst ourselves; while the latter grovel in the dust of materialism to no greater degree than the same classes of most European nations. The pitman's profanity and the file cutter's grossness are reproduced in accordance with their peculiar structure in the body politic.

413. But all the great religions of the world, however much they may differ in nomenclature or primary principles, seem to have phases in common, a certain moral tendency is unconsciously yet unavoidably followed in each grade or step of the social ladder; and such tendency is distasteful to or in opposition between, grade and grade, step and step. Thus the Buddhist

has a primary principle in his mystic *neiban* or *nirvana*—annihilation incomprehensible ; but with this also, popularly, he has his *sawan*, or heaven; and in polarity to this he has his hell in the unfortunate future whirlpool of endless existences. The Hindu, again, has his *surga* (heaven) and *naraka* (hell) ; while the Mohammedan has his *Dar-el-Jelul*, or place of glory, and his *Jehanem*, or place of the damned. So, speaking comprehensively, according to the standard of our inquiry, these regions of faith are the reflexes of material on ethereal (16). These are the mathematical enigmas encountered at the outset of our inquiry (1), not solvable because inconceivable ; yet, in relation to the constitution of each and every mind, as necessary to be accepted in existence as the point with position but no magnitude, the line with length but no breadth. Humanity in its aspirations wars with this dilemma, no longer a dilemma by faith balancing reason—faith not to be avoided or set aside, even by a Voltaire, as we know by the history of his last years (368).

414. Hence come the moral troubles of man in connection with his religion or the religion of others. In all religions—and it is so with the Christian—there are two broad divisions of mind opponent to each other, resulting from the constitution of society, which divides class from class, bias of mind from bias of mind. The divisions are of the learned and the ignorant. Each class, however, has its office and functions ; and the usefulness as well as the necessity of neither can be ignored. In healthy existence both classes are morally constituted of reason and faith (128), both attributes having their benign functions. But while the bodies of men, which is the material part of humanity, differ little, it has been shown that their minds, which is the ethereal part, differ incomparably (55). Thus the moral or spiritual food necessary to one would surfeit the other ; so what nourishes one kills the other, what is agreeable to one is distasteful to the other ; in short, what one loves the other hates. This is the moral and spiritual teacher's dilemma, this is the cross of the state preacher, this is the cause of dissent, this is the basis of chronic schism. But apart from religion or morals, it is also the load on the learned man's back. He would recon-

cile the communings of his largely stored mind with the drivellings of his ignorant neighbours ; but our problem is repugnant to his earnest desire for peace with these, so he keeps his views to himself. He is not paid to support the persuasions of the ignorant contrary to his own conscience. So also the moral and spiritual teacher cannot be acceptable to all classes ; but if circumstances admit, pastors and congregations accommodate themselves in accordance with their respective calibres. Yet circumstances do not always admit of this arrangement, and in such cases the country squire winces under the nauseous outpourings which are gulped as nectar by his shepherds and ploughmen. Again, the pabulation that would suit the squire, the shepherds and ploughmen would reject as dry and lifeless fetid bones.

415. But as the learned are few, and the ignorant many, the world of morals becomes balanced by the two ; for though the minds of the ignorant be small, their power is manifested in numbers. By this means they protect themselves and drive off intruders. Though their comprehension is small, their vigour and spitefulness is great. This reminds us of a scene we once witnessed, in the Malay Peninsula, between a labourer and a nest of ants, between which parties a difference of opinion arose. In clearing his ground, the Malay came upon a tree which had to be cut down, so he set to to fell it ; but thereupon, as he laid the axe to the roots, hundreds of red ants of a very pugnacious type, called the *krunga*, issuing from their nests and dropping from every branch and leaf, fell upon him. Thus, before he could get away he was so bitten all over, and his blood so poisoned by their bites, that he fell into a fever ; further, the wounds, which did not heal for months afterwards, ulcerated. How many are the moral wounds made on man in the same manner, and how foolish it is to attack the ignorant. They have their functions in the commonwealth, so they have a right to their platform ; and they hold it. The wise leave them undisturbed, and the moral world thus moves on smoothly in the path assigned by its natural components.

416. Then, as the very first definition in our problem (1) requires reason and faith to be exercised together, it is not un-

reasonable nor unfaithful to suppose that other definitions, involving primary principles require also the same exercise of the two distinct attributes of our minds; and going further, the same condition may be held to extend to all principles comprehended under the general name of good morality. Hence the difference of capacity in men, however great, does not alter the measure of responsibility,—each and all of every grade bear the same in this respect. This extends from lord to cotter. In the moral law, then, the soul of one is weighed in the same balance with the soul of the other; the measure or judgment being (in mathematical parlance) as the angles, not as the radii. The length of the radii or capacity may be one or ten millions, but the angles that display the courses or paths are one and the same. Thus true morals are gauged by cold and rigid mathematical principles, however disagreeable this may be to the sensationalist. Then, as man is punished materially,—*i.e.* in this world—in exact ratio to his sins or offences (18),—so in the reflex of this (the ethereal world) we cannot but conclude that he is also punished in just ratio, or in the same degree. This is the mathematical moral law. But we find that religious sensationalists hate good morals, because they, being out of the true path of equanimity (39), *i.e.* unduly excited from the just mean of reason and faith, see with the eyes of their peculiar condition, and prefer the unhealthy position of reflected action (396) above all others, a position, as we have seen, of strife, hatred, malice, and all uncharitableness.

417. Faith and reason in due balance being the correct components of the moral man (though objected to), make up then the statical forces or influences that guide his mental life or soul in the parabolic curve (39) or true path of felicity; in which he has no bad reflections for the past, and no fears for the future. To bring about this condition in men is the real office of the clergy, and to this end they should be supported by all lovers of good morals, however various may be the components of their faith, or in whatever denominations Providence has placed them. The mathematical moral law supports a ministry or priesthood in its complete and highest signification.

418. But the moral law, while throwing equal responsibility on all, admits also of qualification as well as ratio. As the health of body keeps in health the mind, so also the diseased body weakens the understanding. If we take complete health as the tangent of 90° —complete unhealth becomes the tangent of 0° : one being infinitely great, the other infinitely small, to wit, all or none. And between these points are universal grades and differences. Now, if a man in a fever, brought on by unavoidable calamity, when out of his senses, raves, swears, or blasphemes, he has no moral responsibility; for he commits no self-sin, but sin outside of self, which may be condemned by the world, but cannot be attributed to him or laid at his door. He is guiltless. But this train of argument leads us into the most difficult region of subtilty, and into primary principles which we have not yet discussed, so that we are not quite ready for their elucidation, *i.e.* as far as they can be elucidated by us. But we may shortly remark, that opinions of men on moral responsibility are more inconsistent than almost on any other subject, simply because the influences to be weighed are infinitely discordant. Thus a lunatic may commit murder; now, morally no man has a right to judge or condemn another man (409), though force of circumstances makes him do so in his duty to society. Morally, then, the first inquiry, is or may be, Did the murderer inherit lunacy, or has it been brought on by his own conduct? In the first case, some would say he is still accountable; in the second case, also, some would say he was not accountable. Take again the case of the drunkard; how opposite are the opinions of him. Some are very hard on him, expressing very strong denunciations of him as a gross sinner; others claiming him to be under the class of diseased, his condition being brought on by inheritance or untoward circumstances. The civil law thus may materially punish crime, but the punishment morally can only be done by the person himself. No ethereal punishment can reach him if he be justified in his own mind, or if he be bereft of reason.

419. Whatever be the more subtile doctrines to which the theme may bring us, the power of reason is what we have to

do with at present. That there are gradations of power will be readily seen by the late argument. The lunatic may have almost none, the drunkard little, and the fevered man more than either. Healthy men will have moral force according to their reason and faith : reason giving power over man or animals in its way ; faith doing likewise. And in this we see the moral force that education gives to the healthy mind ; how it moves or controls the masses to its own purposes for general good. And in this we also see the power of man over beasts, which he uses as he wills. The stockrider on horseback drives the mob of horses, and, curious to relate, the horse that bears him runs down and tires to death the riderless. Here, then, we see moral force or will acting in and assisting the reasonless brute, which, under the disadvantages of heavy extra weight, yet conquers its fellows. The moral force of the matured mind over the young is also a beneficent provision of nature to preserve and train the young. The moral force of the civil authorities (weak as they may be personally) over the multitudes is also an example of what we would bring out. Their moral force is in exact ratio to the fairness of the principle that elevated them, acting coincidently with the power of restraint in the people (158). Moral influence over men thus comes of restraint by reason and faith in their fellows ; but over the brutes by will in the man only.

420. So moral force is the great director of physical power, and is effective for the end designed, in ratio to its purity or excellence ; and as its components are sullied, so does it weaken the object. Of the truth of this we have never met a more apt or intelligent illustration than that afforded by the Honourable Dr. Little, of Singapore, in his essay on the habitual use of opium.* And of the truth of his graphic descriptions we can give the support which our own personal observation in former years entitles us to do.

421. In his prefatory remarks, he says that, "the subject up to the present moment (1848) has engaged the attention of Government (East India Company) in so far only as it affords

* Jour. Indian Arch.

facilities for raising money ; and the public in general, whether residents here (Singapore) or passing strangers, have looked on the miserable devotees to the vice of opium smoking in the same light, and visited their abodes with the same curiosity, as they would have done a den of wild beasts or a raving lunatic's cell. They enter the opium shop by pushing aside a filthy mat, and in a small space they see many men crowding and crouching on a narrow board ; dim lights faintly disclose their squalid appearance ; the air is impregnated with a close, suffocating odour ; the heat is oppressive. A few questions are asked by the visitor, a pipe is shown, a human being gazed upon as he slowly, and to all appearance with much gusto, inhales the sedative vapours. At last, unable to endure it any longer, a rush is made by the visitor to the door ; and according to his pre-conceived opinion, what has been seen is either a blot as black as Erebus, a canker eating the vitals of society, a moral curse attended with great and deep physical evils which are slowly but surely extending ; or it may be looked upon as one way of spending money ; not a bad plan for raising the revenue ; a lighter curse than dram drinking, and a far pleasanter ; where the young never dream dreams, nor the old men see sights. But let the philanthropist pass from house to house, mark the appearance of the visitors, pursue them to their homes, when, reeling from the effects of the drugs, they, heedless of wife and children, pass into a disturbed sleep, to waken to the tortures of the damned, when the sun is high up in the horizon, and the industrious of their fellow creatures have been at work for hours. This is the moment they appreciate their wretchedness. When, feverish and hot, with a tongue that is dry, yet cannot be moistened ; lips that are cracked, yet cannot be softened ; a throat parched, and thirst excessive, that cannot be quenched ; with eyes either closed or running with rheum ; a tightness of the chest, that prevents breathing ; a lassitude, a langour, a pain in all the bones, a downright incapability of exertion, a loathing of food, and a craving for one thing only, which not to attain is worse than death—and that is, another draught of the poison, which soothes for the moment, but clenches the faster the misery

of the wretches! No overdrawn picture this, but sketched from life; yea, more, by the victims themselves. And of these victims there are at least 15,000 in Singapore" (at that time having 60,000 inhabitants only).

422. So much by way of preface. We will now only extract from his very elaborate and exhaustive essay what will serve to illustrate our peculiar theme. We thus at once turn to his description of an opium shop and its inmates. And proceeding to the inmost recess thereof, the essayist tells us that "this apartment, of course, is a closed one to the generality of visitors of opium shops; but being possessed of a little influence, I procured admittance into one. It was my first entrance into such places, and I was rather struck with the general appearance of things. The room was large, but not well lighted, matted and chaired, and in the centre was a large bed. A table was near, on which were tea and sweetmeats. Advancing a little I saw a female sitting up in the bed, her back supported by cushions; and round her were two Chinamen and a Malay. The female was young and fair—yea, passing fair—and richly dressed in the habiliments of the flowery land. She looked like a tempting fiend. The Malay, a rich Pahmig trader, was reclining near her smoking his opium pipe; while the Chinese youths, respectable shopkeepers, were waiting her filling theirs." Again: "I have been a visitor to eighty opium shops within the limits of Singapore town."

423. The essayist proceeds: "What is commenced in amusement frequently terminates in earnest. Evil habits being easily acquired; and as the facility of their acquisition, so is the difficulty of their relinquishment. How exemplified do we see these remarks in the career of the opium smoker." Again: "The causes which induce opium smoking are various, but the one now mentioned is the principal, although most opium smokers, especially the Malays, would fain refer the cause to bodily sickness." Again: "Sometimes children are taught by their parents, and wives by their husbands." Again: "25th June. Visited, in company with the agent of the opium farmer, four opium shops, found them filled with Chinese, except one which had in addition seven Malays and natives of India.

Amongst these were three tailors; one woman thirty years old was there, smoking her pipe; she had been in the habit of doing so for three years, at the rate of three *hoons* daily; before she commenced the habit of smoking had children, but none since; thinks that is owing to the bad habit; would like much to give it up, but is frightened. She states that no one who has smoked for a long period can have children, and her testimony was corroborated by all around, who were miserable diseased-looking objects." Again: "30th. Visited two shops. Went upstairs, saw one female in a bed with two men. They were smoking from one pipe, the one after the other, the female filling for them. Presently the party was joined by a second female. The first female had been a smoker for ten months, the second for ten years; both complained of the bad effect of the habit. The second female had had four children—three were dead. When young had abundance of milk, but had none for the last two children, from which cause they were sickly and died. In the morning when she awakes, she says, 'I feel as one dead; I cannot do anything until the pipe is consumed. My eyelids are glued so that they cannot be opened; my nose discharges profusely; I feel tightness in my chest, with sense of suffocation. My bones are sore, my head aches and is giddy, and I loathe the very sight of food.'" Again: "Entering the second shop, I was struck with the miserable skeleton-like appearance of the vendor, who sat behind his small counter doling out his drug. He stated that in one hundred Chinamen seventy smoke, almost all coolies doing so more or less." "The confirmed opium smoker is attacked with diarrhoea if he gives it up; micturition is performed with difficulty and much tediousness. What desire remains is wretchedness. Again: "A great many women smoke, generally the wives of opium smokers." An opium smoker's account of himself is as follows: 'When he awakens his head is giddy, confused, and painful; his mouth is dry, he has great thirst, but cannot drink for vomiting; his eyelids are glued together; his nose discharges fetid matter; his appetite is gone; he can neither read nor write,—that is, transact his business; he suffers pain in all his bones and muscles; he gasps for breath; he

wishes to bathe, but cannot stand the shock. And this state continues till he gets his morning pipe, when he can eat and drink a little, then bathes and attends to business. The force of example taught him this vile habit, and he knows of no class of people exempt from it except Europeans. 'Look,' said he, appealing to himself, 'I was, ere I gave way to the accursed vice, stout, strong, and able for anything. I loved my wife and children, attended to my business and was happy; but now I am thin, meagre, and wretched. I can receive enjoyment from nothing but the pipe. My passions are gone; and if I am railed at and abused as a dog, I return not an angry word.' Again: "31st. Visited an opium shop; saw thirty smoking. On examination found that each smoked on an average eight *hoons* daily. Examined all individually; their unanimous testimony is that from seventy to eighty per cent. of Chinamen are consumers of opium. One man mentioned a curious fact. He had been a smoker for ten years, and if for a day he gave up smoking, his urine became white and turbid, like milk."

424. Again: "Upstairs I found one woman who had been an opium smoker for three years, at the average of six *hoons* daily. She stated that she had two children, but they were very sickly and always crying. And how did she stifle their cries? O women, if ye have a spark of motherly feeling in you, ye will join with me in execrating the vice whose practices are so horrible that, if I could not vouch for it, credulity itself might turn a deaf ear to my cry, while humanity would thunder—nay! I saw a woman pressing to her shrivelled, sapless breasts her weeping offspring, whose thin and yellow face and withered limbs showed what little sustenance was there to be obtained. Its shrill cries and convulsed limbs seemed now to excite the attention of the mother, who was all the time enjoying her pipe, when, to my horror and astonishment, she conveyed from her lips to those of the child, the fresh drawn opiate vapour, which the babe inspired. This was repeated twice, when it fell back a senseless mass into its mother's arms, and allowed her quietly to finish her unholy repast. This practice she had often recourse to, as her child was very troublesome, and she said that it was no uncommon thing for

mothers to do so." This extract, the essayist remarks, will finish the recital of his experiences, "as much that I have seen is not meet for the public eye."

425. He continues: "The first evils resulting from the habitual use of opium seem to be connected with the nervous system, disturbed sleep, wakefulness, giddiness in raising the head; sometimes headaches are the first symptoms." The outward appearance of the man changes. The firm fat is replaced by an oily secretion, which in its turn becomes absorbed; the muscles lose their torosity, becoming loose and flabby; disinclination for work hastens their decay; and a dull, gnawing pain for hours in the morning becomes a daily occurrence."

426. Again: "The low state of nervous energy predisposes to large boils and carbuncles, from the latter of which few recover. I remember one very wealthy Chinaman whom I attended for carbuncles, but who perished in spite of my care; and it was not until his death that I learned he was an inveterate opium smoker. This low state of vitality gives rise to many filthy, foul, and indolent ulcers which attack two-thirds of the paupers under the care of Dr. Trail (the government surgeon). Scrofula and tubercles are also induced." Again: "I have examined hundreds, and the only limit to their indulgence is their means. All to a man have so expressed themselves. Often have I asked an opium smoker how much he daily used; and the reply always was, five *hoons*, or the twentieth of a tael. 'How much could you smoke?' 'As much as I could get,' was the reply. 'When I have money I smoke two or three *chin* daily. If I had sufficient I would smoke one tael daily.'"

427. The essayist then goes into the statistics of the vice, gathered during his visits to the House of Correction, which he tabulates with precision. He says, "The examination of this table [for which there is not room here] ought to convince the most sceptical of the dreadful effects of the habitual use of opium, morally and physically. Here we have in this house of correction forty-four Chinese, of whom thirty-five are opium smokers; not confining themselves to what they can spare from their wages, but actually in some cases swallowing them all up,

and much more." Cries a victim, "What am I here for?" Again: "During the course of my investigations, I found some opium smokers who declared their wages only equalled the value of the opium they consumed, and in the majority of cases but little exceeded their consumption; yea, even I found instances—and these not a few—where the value of the opium consumed monthly was more than the whole wages received. The idea then suggested itself to me, that there must be an affinity between opium smoking and crime; for having seen that once the habit is formed it cannot be broken off, while the desire increases with the consumption, it must happen that the wages of the individual *will at last be inadequate to supply his desire*, even supposing that after a lengthened career of indulgence he was able to earn the same amount of money as when, strong, vigorous, and unimpaired, he commenced his dissipation. I was therefore not surprised when I went into the house of correction to find that three-fourths of the prisoners were opium smokers." This the essayist proves by tabulated statistics,—the criminals in gaol at the time of his visit being fifty-one in number, fifteen of whom only were not opium smokers. Of the criminals at another settlement (Pinang), ninety per cent. were opium smokers.

428. Again, the essayist continues: "The conclusions that I would draw from these tables and the facts already known about opium smoking are,—First, that amongst the Chinese we have a powerful and direct incentive to crime in the habit of opium smoking, which, while it impoverishes the individual, yet requires great expense to gratify it. Second, that the very indulgence of the habit to excess is society's best protection from crime, by incapacitating the individual for mental or bodily vigour. Opium smokers are only able to perpetrate lesser crimes, as per Table No. 1 (being a list of persons sentenced to the house of correction by the police for vagrancy, suspicion of crime, and misdemeanours not worthy of a higher tribunal). In this class of criminals eighty per cent. are opium smokers. But for crimes of greater moment, such as highway robbery, burglary, etc., certain ingenuity is required, method and calculation are needed, mental vigour and excitement of

the passions are necessary more than the debased opium smoker is possessed of." The essayist thus shows that forty to fifty per cent. only of opium smokers engage in the graver crimes. Again: "The third conclusion which I draw is, that betwixt drunkenness and the habitual use of opium there is criminally a great difference. For instance, we find that the abuse of ardent spirits leads to crimes against the person, while the abuse of opium leads to crimes against property."

429. Regarding the effects of the vice on women, Dr. Little says of the Settlement of Singapore, "that if the present number of inhabitants were not to be kept up or increased by monthly immigrations which take place from China, and the vice of opium smoking not suppressed or diminished, such would be its effects on the population (by the barrenness produced), that the present race could not by the births compensate for the deaths, and in the course of a few generations the race would become extinct or confined to a few families." The essayist then goes into some most philanthropic schemes for remedying the evil, but on which our space forbids us to enter.

430. Our theme is the moral mathematics of the subject, and turning to Dr. Little's tables, we have these accurately displayed. It is repugnant to our feelings to analyse so harrowing a disclosure by cool and rigid calculation, but truth is inexorable in its demands. Here, then, we see that a strong man, enjoying life and sharing its blessings with his family, is in ten years, by thirty *hoons* of opium a day, reduced to a thin, sickly, ghastly, walking skeleton, heedless of wife and children. By ten *hoons* a day in the same period, we see another man affected in ratio,—he being reduced to a heavy and listless state only. Effects are in proportion to causes and time. The summation of a long list of cases (omitted here) proves that there is a law; yes, a law that is accurate. As regards weaker woman less opium does the baneful work. Six *hoons* a day in the course of a few years shrivels her up like a sack of dried bones. All that is lovely has departed; all that is repulsive and hideous remains. Before the end comes the degraded body has lost its moral force, and the victim takes to petty thieving to minister

to its cravings; and, as Dr. Little judiciously observes in about the same words, it dare not risk itself in graver crime; nor has it ingenuity, for the power of reason has departed.

431. And in the above narrative we read a lesson illustrative of the principle of the reflex position of mind to body (16); but further, we see that it cannot be that the effects portrayed are entirely dependent on each other, else there would be no escape from vice, and so no responsibility. The illustration is rather of rational beings giving themselves up to vice, and so deteriorating their moral nature till they degrade themselves to the level of the brute beasts; who forage for their appetite regardless of the rights of property, which the lower animals at least, popularly speaking, cannot know. There may be bad morals and good morals, as there are bad religions and good religions; but man, with his reason, cannot evade the responsibilities that the gift lays upon him. Moral force may be merely another term for force of mind; but an influence outside of the man directs that moral force. If he be admitted to have reason, he is responsible for the direction; for by reason he weighs the outside material world, and separates the bad from the good. This is the influence outside of him in material matters; and in health his faith is an exact counterpart of these in matters ethereal (128).

432. When the Spanish brigand asks the blessings of the Madonna on his expedition of plunder and bloodshed, we call that a bad religion of his, a faith out of normal relation to reason, and he is responsible for the unjust exercise of his reason. It is so likewise with the Malay pirate, who seeks the favour of his *dewa-dewa*, or *hantus*, before he goes on his errand of rapine. But both these must be allowed to have strong moral forces, because they must be brave and ingenious. Their religions are bad from the neglect of reason and perversion of faith; but their minds are strong, their moral forces great. The tendencies of all vicious habits, no doubt, may be the same, whether the habit be of brigandage, pirating, or thieving; but the phase of vice in the opium smoker is the un-muscular one, for by the want of moral courage or force he quietly lets the narcotic lull to sleep his power of

reason, and he thus slips insidiously into the jaws of gnawing disease and early death, with mathematical certainty.

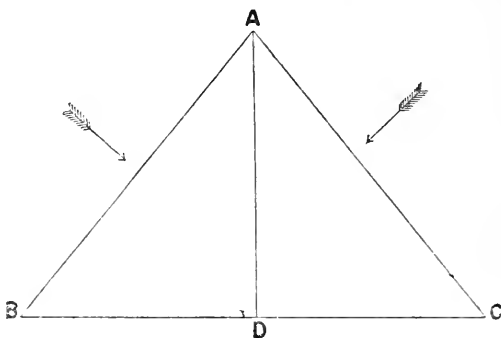
433. As we have seen in religion one school of thought irreconcilable with another school of thought, so it is with morals. This applies to all nations, kindreds, and tongues, and in the diversity of climate we see the principle palpably illustrated. The European and African moralists mutually inveigh against each other, as do their religionists; they cannot disengage themselves from their respective climates and circumstances, and see and reason accordingly. Hence the polarity of morals as well as of faith. Sir Samuel Baker, in his late travels in Africa, "saw women forced along by their brutal owners with sharp blows of the coorbatch; and one who was far advanced in pregnancy could at length go no farther. Upon this the savage to whom she belonged belaboured her with a large stick, and not succeeding in driving her before him, he knocked her down and jumped upon her. The woman's feet were swollen and bleeding, but later in the day," he says, "I again saw her hobbling along in the rear by the aid of a bamboo." Again: "Women are so far appreciated as they are valuable animals." Again: "The price of a good-looking strong wife, who could carry a heavy jar of water, would be ten cows." Again: "A savage holds to his cows and his women, but especially to his cows." Again: "The Latookas, who had not fought while their wives and children were being carried into slavery, now fronted bravely against the muskets to defend their herds; and, charging the Turks, they drove them down the pass." Now this is shocking; but what are the mathematics of it? We have seen the clear perception of the negro (359); so he must have the power of reason in him, and he values his wives at their actual moral value. What can we say more? And in this fact we see the galvanic current of sentiment, which sends the traveller and the missionary to these regions to enshroud the African with the virtue of the European, but perchance, nay, it is unavoidable, to imbibe in return the weaknesses he would blot out.

434. And, turning to ourselves, we glance at a paper on the statistics of morality, by Mr. Milne Home, an influential

landed proprietor in the south of Scotland, in which we are informed of a surprising, but almost universal, fact in connection with the young labouring classes of his country. That the habit is not confined to his district, we have illustrations by various authors, even as far south as Portland Island, where Smeaton, the engineer, one hundred years ago, describes the præ-nuptial institution. The statistician certainly characterizes the habit in as bad terms as we would. But our theme is the power of reason; and, as we have shown that all systems are moved by law, we are bound to look for the motive agency (16); so, notwithstanding Mr. Milne Home's correct but unfavourable remarks upon a class of his countrymen, we have the universal testimony of historians as to the moral and religious grandeur of the Scottish people. Thus it may be that the very morality creates the immorality. The galvanic current of sentiment enchains the body but relieves the soul. The power of reason in the humbler classes seems to bear this out, according to the code of honour existing among them. So we, in mathematical principle, may believe both Mr. Milne Home and his opponents in their contrary assertions affecting the same people.

435. The power of reason, then, is a very formidable influence in nature; it removes mountains. A similar power we have seen to be also the property of faith, which is the supplement of the other (322). It is by the power of reason that the shipbuilder makes the huge elephant launch the ships. It is by its power that the general moves the army. It is by its power that the statesman wields the population and gives direction to their efforts. But the reason of the one would be futile without the faith of the other. By the want of reason man grovels in the dust, and remains only a shade higher than the brutes. Thus the natives of the tropics are ground down by superstition, remaining in a condition wherein faith is mere credulity, and so in abnormal relation towards reason. The Keddan can look inevitable death in the face with the indifference of a Stoic, but he trembles at the sight of a rising mist in the mangrove swamp, because credulity leads him to believe that it is a *hantu*, or evil spirit. He will courageously attack the fierce tiger, but he

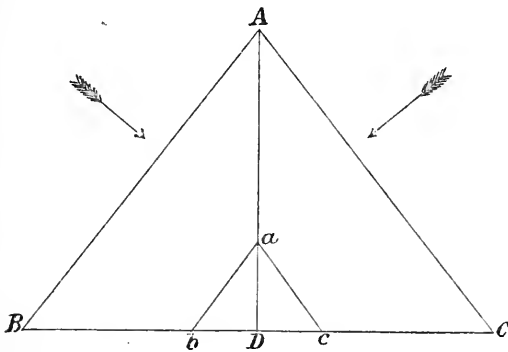
flies in panic from the spell of a *dato*. He dreads disease before it comes, because he thinks it is caused by the spirits in the trees or in the rocks ; but no one bears disease and pain more calmly than he. He will storm a fortress bristling with cannon and soldiers ; but a rock covered with white flags, with nothing beside, would scare him into fits. The strength of superstition is in unreasoning faith. The ignorant fear that most which cannot touch them, and they cannot utilize their reason to help them. Thus unreasoning faith is as contrary to the moral law as faithless reason, and it may now be anticipated that our inquiries do not lead to the hope of a scientific Utopia, or, in other words, to perfection in the people and their institutions, by the advance of science. On the contrary, as things



exist and as the powers of nature are directed, the elevation of the one must be by the degradation of the other ; and this becomes the more intensely palpable as the moral cone is raised. As it is with the social world in respect to money, capital, or built-up labour (158), so it is in the moral world with regard to name, built-up prestige, or opinion. Let $A B C$ be a cone built up of popular opinion or prestige ; then the pressure that maintains it from falling is represented in the direction of the arrows. It will be apparent that the tendency of the pressure at B will be in opposition to the tendency of the pressure at C , and equal each other. If such be the case, then the forces in opposition must also be equal. The forces then on the one side are those

who have reasoning powers, who are few ; and on the other side those who have deficiency of these qualities, who are many. The few of the one, with education, balancing the many of the other, without it, in like manner as in an army constituted of officers and men. It is plain that were the pressures of the contrary conditions unequal by too many educated, or too few unlearned, the moral cone of the nation, *i.e.* its prestige and power, must also deteriorate or fall. Thus the eminence of moral forces is as much due to the influence of those who have mind as to those who are contented to obey, whilst the circulation of good offices under the direction of reason and faith affects the whole, even to the remotest corner.

436. Now let the side ABD represent the unlearned, or



those who do not exercise their minds ; then the portion abD is the limb of the moral cone which bears over-pressure of want or other untoward circumstances. This then is the part that is ground down by vice or immorality—such as opium smoking, thieving, or piracy. While on the opposite side, the portion acD represents the antidote to vice, in the overburdened workers in the paths of piety and philanthropy. The 80,000 castaways in the streets of London have their mathematical counterpoise in the meek, the virtuous, and the pure of that city. It is thus a law of nature, that as the moral cone is raised, the opposite influences are generated to abut against each other, and the power of reason regulates

the internal movements of the respective functions; but let reason be abandoned, then universal licentiousness and anarchy reigns.

437. Again, the general to be successful must have faith in his prince; as also the army must have faith in the general. He must act between the two with the sagacity and promptness which acute reason gives. Thus, narrow faith or fanaticism in the soldiers, when transfusing all ranks, is the general's strength, doubtful faith is his weakness; for were every one to reason, think, and act for himself, the army would be a mere mob. Reason concentrated then, is force accumulated; reason dispersed, is force dissipated. For instance, the undisciplined soldiers under Mohammed and his successors, became conquerors by their fanaticism, as their narrow faith permitted them to be used by superior minds, in the manner in which the shipbuilder does the elephant.

438. Turn we again to the sheet-anchor of our civil liberty, which exists in our courts of justice: we see the power of reason supporting the moral status of the judge. He is the fulcrum of balancing influences acting on the government and the people, which neither side can disrespect without deterioration of the moral cone raised by the nation. The power of reason supports this position, for undue interference by the executive with the claims of justice and right would react against that same executive by the reason inherent in the people—called public opinion. In autocratic or despotic governments it is the assassin who rectifies the tendency to oppression; and in constitutional governments this office is effected by the votes of the people.

CHAPTER L.

MORAL ACTION.

439. IN the physical world we have apparent altitude and true altitude, apparent noon and mean noon. We have equation of time and personal equation; also geocentric and heliocentric positions. The mathematicians know the necessity of these disagreements, and therefore do not quarrel about them. For instance, the mathematical astronomer furnishes the public with wonderfully accurate geocentric and heliocentric positions and distances, which for obvious reasons are entirely diverse—in other words, most discordant in relation to each other, but most admirably accordant with physical action in the universe. Again, the observer of time knows that one man's time does not agree with another man's time, to a degree of difference that sometimes amounts to the period of half a second. In other words, people do not hear the clock strike *one* at the same instant, but one person, though equi-distant, hears it later than another by portions of a second. We imagine our reader saying to himself, that is nothing. Nothing certainly to the unassisted senses; but in half a second the electric current would have sped 8,000 miles on its way. So in mathematically accurate observations this difference between persons in the sense of hearing, which is called the personal equation, has to be quietly calculated and not quarrelled about. One does not say to another, "This is the clock time, so must be true," thus substituting his own ear for the ear of his neighbour, and so ignorantly ignoring personal equation, in like manner as the religionist tells his friend, "This is the Bible way, so it must be true," thus substituting his own imperfect interpretation in place of the sacred book itself, and thrusting his own dogma down the unwilling throat of the other. Lastly, if we set an ignorant person and a ship captain to give us the altitude of the sun, the former will, if he can take it at all, give you the

apparent altitude only; the latter will give you the true, after having divested the apparent altitude of errors from refraction and parallax. But ten chances to one, the ignorant person will maintain his accuracy by force of strong assertion, rhetoric, or declamation, so that the differences remain irreconcilable. Thus with the physical world there are in humanity two oppositely constituted moral actions at work, one against the other; but for whom, and by means of which, the cone of science is raised under reason and faith or mutual restraint (435 and 158); and it is no otherwise with the cone of religion, which we have shown to be intertwined with morality (412).

440. What we call material and ethereal components in the universe, we call flesh and spirit in religion; the one having an almost infinitesimal relation to the other, yet the influences are inseparable and most minutely appreciable. The law of Newton (61) proves that particles attract each other as regards the mass, and inversely as the square of the distance, or directly as the square of proximity. If such be the laws under which forces in the universe are regulated in their relation to material and ethereal, may we not also anticipate that similar conditions are found in the religious world—under the name of moral forces or action—affecting flesh and spirit? We know the body is born and dies, and natural philosophers tell us that the worlds and stars have a beginning and an end. Not that we would draw the parallel farther.

441. Then placing the body, which is competent to have religion, in the stream of time, we have an object whose spirit knows the past, but is ignorant of the future. Some people are intensely concerned at the thought of this, whilst others are moderately unconcerned. And here we must distinguish between religion and superstition, though few would be so bold as to draw the boundary. Religion, then, in its wide signification, we would describe as the capacity of the mind to appreciate a relation between present conduct and future consequences, and superstition as the tendency of the mind to attribute only present fortune or misfortune to close and immediate imaginary powers. But neither are satisfactorily describable in their various phases and ramifications. And no religion that we

know of is without some tincture of superstition; while no superstition, again, is without some tincture of religion. In the most savage tribes we have observed this fact.

442. Some religions are theistical, as the Christian and the Mohammedan, others are atheistical, as the Budhistical and Voltairean (which spread over France); some are objective, others are abstract; but all have compensating properties, which rear the religious cone under the same law (435), upheld by reason and faith. Where this is not the case, the religious cone subsides, and prostrates itself under the phase of superstition. We happened to read, on a certain day, some moral maxims to a lady without showing her the book, when she exclaimed, "Yes; that, now, is true gospel." Taking our hand from the top of the page we disclosed the fact that the author was a Tamilian. "Why," said she with surprise, "the book is a heathen one! Ah! how foolish I was. I now see the difference. It is a pity these people should be so benighted." Here, then, we may add, we have an instance of a person living in the moral universe who was able to transfer herself at once from the heliocentric position of unbiassed intelligence to the geocentric station of prejudiced judgment. And as the centres in which people find themselves have ever varying lines of reason and angles of feeling, so do their intelligence and judgment have universal variation, often approaching but never fully agreeing.

443. Yet in the multiplicity of complications in the human mind, as well as affairs, we find that there is a principle in its moral action as unerring and exact as the laws that govern the firmament of planets and stars. Thus, in trading, we find that the dishonest person, in his greed for gain, creates his own antidote in the distrust which he puts in the hearts of his customers. His peculations perturb the mean orbit of fair trade and bring 'outside moral forces to rectify the same (29). And at the end of his life, were this dishonest trader to sum up his success, and compare it with what it might have been by an honest course, he would find the comparison in favour of the latter. So also in politics: intrigue and over-reaching actions have their antidotes in the discredit and antipathy which

they generate on the opposite side of the pendulum of national and parliamentary existence. By these actions the impulse to self-aggrandizement may be accelerated for the time, only to be rebutted by accumulated returning forces. Thus in charity, whether as regards the donor or the beggar, that which is moral degenerates in the one into spurious patronage, or in the other into barefaced mendicancy. The outside influences of public opinion curtail these tendencies, as being against good morals. So again in piety even, we see eccentric motion from non-accordant centres reducing the same to mere pietism. Culling an example from the immortal Dickens, we see Stiggins directing the battery of *cant* against Weller senior, through the most delicate and sensitive of instruments, to wit, the spouse. But in the end Weller, now the widower, after a long period of noble endurances, gathers together his moral strength and rids himself of the pietest and the tormentor by ducking him in a horse trough. Cause and effect in morals are proportionate to each other, and minds in eccentric position towards each other conflict in their courses of thought and effort of action. Moral right, however, comes off the victor.

444. But the separate interests of a man's worldly pilgrimage, such as trade, politics, possessions, etc., are partial. It is in his religion that we see the ethereal reflex of his whole condition. It is therefore the most, or all, important part of man. Thus all lovers of good morals, whatever the phases of their creeds, believe their social and moral interests closely identified with the leaders of religion; and that those leaders, in the support of good morals, should be of the regularly constituted clergy, is also equally certain. For on their conduct there is the ever watchful check presented by their colleagues and parishioners or congregations, whose moral action separately or collectively guides the components to a true resultant (21).

Good morals, then, have no identity with the religious Adulamite.

445. But all revolving motion has its dead point (112), and so has the motion of moral action. The dead point we see in the Thugs of India, whose religion it is to waylay the weary traveller and dexterously murder him. In their unhallowed

profession they invoke the help of their deity Kali, nor is this dead point of the moral world without a plea in reason. The Thugs, following in the wake of some of their betters, commence with the principle that all the world is at enmity with them ; * they have therefore as much moral right to slay and divide the spoil as the greatest nation on the earth, which does the selfsame thing ! Thus morals may be bad, so also may religion ; but truth conquers when the physical forces of both are arrayed against each other, because thieves quarrel when they grow rich, good men do the reverse. Yet bold is he who would judge on all things. The Australian bushranger argues on the side of the Thug, as does the brigand of Italy and the street arab in Great Britain itself. A preacher to be acceptable to these would require to adopt their principles, but the moralist could not support him ; yet they have their priesthood, as Robin Hood and his band had.

446. The practice of good morals is more amenable to example than to precept, and civilized countries, in driving diseased and infamous objects out of sight, cling more to precept, which is unheeded. The moral sewers in such countries run more fetidly than if the victims exposed themselves as ghastly beacons. Of this fact we were strongly impressed when we had passed from a tropical city to a city in Europe. In some of the tropical cities which we have visited, we have seen the victims of immorality, whose members rotted and dropped in the gutters from day to day, lounging about the streets, or sitting in a state of despondency at the corners, exposing their loathsome sores to view. Such a lesson makes a stronger impression than one thousand or any larger number of sermons, nor is it ever to be forgotten. The mind quails, and the body shrinks, at and from such objects. Moral action is stimulated by the disclosure of the results of its converse. Thus in main and large principles moral action is in mathematical ratio to causes ; so by induction we may conclude that this is true of the minor and minuter aspects ; viz., there is law.

* The religious Adullamite uses the same argument. It is the itinerant's first card in sensationalism, graduating into sensuality.

CHAPTER LI.

RELATION OF MORALS TO RELIGION.

447. OUR problem is one relating purely to social and moral subjects. We require to hold this in view, as there is a strong temptation in the present question to step over the boundary and enter on personal theology. Our theme does not pretend to embrace the latter; indeed, we feel that the merest attempt would bring our mathematical character into discredit. This does not, however, prevent us from inquiring as to published theological opinions. We no doubt have our theological opinions, but in an essay of this kind we would be wrong to obtrude them. At the same time, we condemn no man for his religious persuasions, and we interfere neither by word nor action with those of others. But it is the contrary with morality, in as far as it is intertwined with religion and affects the same for better or for worse, and so far we feel ourselves justified in speaking and acting freely. Because in regard to morality we believe it to be subject to mathematical law, and being so, that it is within the comprehension of man. Thus if we see a parent's or a friend's confidence abused under a religious cloak, we try and disrobe the party of the cloak. But we know by experience, and these pages have partially illustrated the fact, that religious persuasions are as numerous as the visible stars, they send their light from all quarters, and our judgment is limited to their apparent brightness or obscurity. They give light from their positions according to their orders. Theologians by parallel speak of religion as being more or less pure, this we pretend to do only so far as affects morality.

448. To proceed with our inquiry on any other principle than that of equity and unbiassed judgment would be to prove our untrustworthiness, for we would either convict ourselves of partizanship or habitual detraction. We must try as far as

possible to lean neither way. We have seen the differences of religious doctrines in several nations, and we have seen the remarkable development of denominations in a very small compass. They appear like the countless stars of a cluster. We have seen the discordances of other religions, and the same degree of sectarianism amongst them. We have abridged our remarks about Mohammedanism, as so much has been said about it in a work recently published by us,* but amongst the followers of Mohammed the same moral influences are at work; the sects increasing in ratio to dispersion and education. In the religions of the world, then, we see diversity of power and position as we see in the stars of heaven. And the diversity is only limited by our own power of perception or analysis; further, not only unlimited, but always varying,—in the person as the years flow,—in the nation as the cycles roll on.

449. Our problem, then, is limited by our powers of perception or reason, and we were made aware of this at our first outset (1). Mathematics can deal with the relative only; and this being the case, though we may even approach infinity, we can never reach it through mathematics. It has been shown at the outset of our inquiry that a sphere is a mathematical object which is nearest to an infinitely small point; so it has been shown that it is also nearest to an infinitely great universe: but it embraces the one and is inside of the other. Infinity is reached neither way. Mathematics may even approach infinity as the asymptote of a hyperbola does the curve thereof, but contact it cannot have. The length of a tangent to 90° is infinitely great—of 0° infinitely small; and mathematics can only reach quantities and spaces between. So it is with our problem on morals; they are the relative attribute—religion is the infinite or universal attribute,—but each is essential to the other. Both dead and non-existent if one be wanting; and though the latter be incomprehensible, yet it must be admitted. Morality, then, is the body of religion, and religion is the soul of morality. The body relative, the soul universal and infinite, incomprehensible and untouchable, yet

* Hakayit Abdulla. Henry S. King & Co., London.

to be admitted. The soul infinite, the essential of the body ; so the body the reflex, though the mystery be incomprehensible (16). Thus we are brought back to faith, however much we would have avoided it, and in doing so we return to our beginning—to our initial proposition (1).

450. With faith, or admission of what is not discernible, then, man in his moral struggle goes forth. With a basis so guarded we may proceed with our argument. And we may hazard the remark, that all men, without exception, who have had the rays of reason refracted through their brain (90), contradicting them from the beasts, show some indications of religion ;—call it the lowest form of superstition if you like,—giving them an intuitive idea of powers outside of them. These indications may take ideal and fanciful directions, in the forms of imps, demons, angels, fairies, ghosts, etc., etc. All of which have their prototypes in different languages and peoples. Some of the primitive races of men we have seen so susceptible of outward and unseen agency that they would not move to save themselves, but sat trembling in terror. Others we have known to have such immatured reason as to be movable only by narratives of the miraculous. Undisguised truth could not stir their minds from chronic apathy. Hence, when applied to religion, in these facts we see the moral acting on the ethereal. The learned, according to their conceptions, trace the allegory ; the unlearned cling to the literal, and both ally themselves to a common faith by mutual concession.

451. This chapter, we begin to think, requires as much preface as a whole book. Perchance it may be owing to its turning out to be the most important part of our inquiry ; or it may be that our theme is running out. Be that as it may, we have endeavoured to assign to morals and religion their respective attributes ; and while to religion we have denoted the ethereal and infinite, to morals we have denoted the material and relative. In so doing, therefore, we must analyse the position of the latter more closely. As it has been proved that no man can call himself perfect, neither can any body of men do this (43) : their morals can therefore never be entirely pure, nor the converse, entirely impure. So the condition of morals must be

relative, and we find them visibly modified by climate, education, physical state, poverty, riches, comfort and discomfort, etc. The case cited of Sir Samuel Baker and the negro is an example of the influence of contrast of conditions on morals (359). * From this principle, emanating from our lengthened and we hope scrupulous arguments, we begin to perceive one of the objects of our problem, viz. the elucidation of the cause of nonconformity of religions in the world. Morals never being perfect of which religion is the soul, morality then is as the body whose soul is never satisfied with its estate, so it calls for a Mediator. And this is not confined to Christians only. This opinion may startle those who have never cast a thought beyond the groove in which they were born and trained; but direct we but a glance at other religions, and we see it is so.

452. We may reiterate that mathematics cannot reach infinity, so one year's life or one second's life is as long as a life of seventy-five or one hundred years in respect to the infinite. To have lived, then, in faith is to be immortal. By mathematical reasoning, however, we cannot display to human eyes the beginning or the mystery of our birth or our translation. Naturalists we have shown to have failed in disclosing the enigma (82). The chemist candidly admits that he cannot pursue an elementary substance to its ultimate atom. Thus in communing about a Creator, man is thrown back on himself. Then it becomes apparent that to each and every individual the universe is divided into self and outside of self (*ego et non ego*), incalculably diverse in proportions. So immense in bearing that it palls the mind to direct it to the theme but for a moment. And when we ask ourselves, "Do

* Here we have had an opportunity of seeing high spirituality and debased materialism in contact: one giving to the weaker sex the respect and privileges of a religion whose morality is not excelled in the world; the other using the weaker sex as beasts, only so far that he thinks them of less value. Again, the one imbued with the responsibilities in this life to be accounted for hereafter, the other open to the perception of present material cause and effect only. Lastly, the one having living and active faith, the other resting at the dead point thereof, and between which the war of sentiment gives motion to the intellects of men.

we believe in the intelligence of self?" "Yes," is the ready reply. "Then do we deny the attribute to our Creator?" "No," is as readily replied. If such be the phase of our initial principles, then we must make an admission of our personal responsibility. And is it not so with all the world? The human mind makes itself apparent, like all other existences, in a condition of polarity. In the relation of morals to religion we best see, by the study of the faiths of others, what cannot be fully elucidated in examining our own. Prejudice or training prevents us. We have shown this to be the case in our work above quoted,* in which we have given the arguments of a Mohammedan; and we could have extended our observations here to other religions, which our former intimacy and friendship with Asiatic gentlemen of different religions would have enabled us to do. But the arguments would have to be drawn from recollection; this at least would be unsatisfactory. We therefore the more acceptably avail ourselves of material that has just come to hand in a work on Buddhism by Henry Alabaster, Esq., which, by its intelligence and evident familiarity with the subject, gives us an excellent text on which to base our observations.

453. As affecting our present subject, the study of Buddhism presents us with the most apt illustrations. It balances Christianity by numbers—its masses being reckoned between 240,000,000 and 360,000,000, or 300,000,000 as a mean estimate. It spreads over the east, as the other does over the west. It shows the Asiatic phase of religious constitution, while the other shows the European. It was a revolution against the Hindu idolatry, as Christianity was a revolution against the classical mythology—elegant as a renowned writer terms it. Comprehensively speaking, it is atheistical and material; the other deistical and spiritual; and its primary doctrine is of works,—not of grace,—doctrines which form a battle ground for every two men and two women in the world.

454. In the preface to his work called "The Wheel of the Law," Mr. Alabaster informs us that in Buddhism, "the

* Hakayit Abdulla.

essential idea is that of transmigration, transmigration not only into other human states, but into all forms, active and passive."

455. "Gods, men, and brutes have no intrinsic difference between them. They all change places according to their merits or demerits. How they began to exist is not even asked; it is a question pertaining to the Infinite, of which no explanation is attempted. Even in dealing with the illustrious being who afterwards became Budha, no attempt is made to picture a beginning of his existence, and we are only told of the beginning of his aspiration to become a Budha, and the countless existences he subsequently passed through ere he achieved his object."

456. Buddhism, we may add, thus professes to base itself on scientific or mathematical bases; but we shall see that it does not confine itself to this.

457. "It teaches that if a good man is poor and wretched, he is so because he lived evilly in previous generations; if a bad man is prosperous, he is so because in previous generations he lived well. Buddhism teaches that there is no real or permanent state of satisfaction in any state of migration. That neither the painless luxuries of the lower heavens nor the tranquillity of the highest angels can be considered as happiness; for they will have an end, followed by a recurrence of varied and frequently sorrowful existences. Here is one of the great distinctions, the irreconcilable differences between Buddhism and Christianity. Take this one point alone: Christians profess that their existence is the effect of benign providence, and that they have something to thank God for. But Budhists, rich or poor, acknowledge no providence, and see more reason to lament existence than to be grateful for it."

558. We may add that we have met some Christians who contemn the things of this world likewise, and lament existence. People calling themselves very pious.

459. "Nirwana, the extinction of all this kind of existence, must therefore be the object of all truly wise men. The choicest and most glorious epithets are lavished on it by the Siamese; but we are left as ignorant of it as we are of the

heaven of the Christians. The ordinary Siamese never troubles himself about Nirwana, he does not even mention it. He believes virtue will be rewarded by going to Sawan (heaven), and he talks of heaven, not of Nirwana."

460. Thus we see that, as with other people, the Budhists have a conventional as well as a professed faith.

461. "Whatever Nirwana may be, Siamese Budhists assume it to be more desirable than anything they can define as existence; and the question they ask is not, How shall it be defined? but, How can it be attained? The Buddhist, who differs from us in recognising a law of nature without seeking for a Maker of that law, also differs from us in assuming a continuance of existence without defining a soul as that which is continued. For all practical purposes, we may speak of a soul as that which passes from one state of existence to another, but such is not the Buddhist idea, at least, not the idea of Buddhist metaphysicians. According to them, it is not the soul or self which is re-born, but the quality, the merit and demerit. The Buddhist tells us there is no soul, but that there is a continuation of individual existence without it. I cannot explain his statement, for I fail thoroughly to understand it or to appreciate the subtlety of his theory."

462. To this we may remark that he need not try it, for the finite cannot explain or understand the infinite.

463. "Ignorance is the first cause for worldly cleaving. But for ignorance all beings would infinitely have perceived that Nirwana was the only object desirable. Ignorance of those who lived before us caused us to be born."

464. Budhists must from this, know more of the secrets of nature than we do.

465. The main rules of a virtuous life are—that is, the five principal commandments are,—

1. Not to destroy life.
2. Not to obtain another man's property by unjust means.
3. Not to indulge the passions so as to invade the legal or natural rights of other men.
4. Not to tell lies.

5. Not to partake of anything intoxicating.

Other commandments mentioned in regard to life relate to the repression of personal vanity, greed, fondness for luxury, etc.; and amongst the evil tendencies especially singled out for reprobation are covetousness, anger, folly, sensuality, arrogance, want of veneration, scepticism, and ingratitude.

466. Thus their moral law is the same as the Mosaic. The first four commandments of Moses not being solely moral but ethereal and theological, with which they differ. It is also to be remarked that they had not conceived Christ's second commandment—to love thy neighbour as thyself.

467. "Prayer is not a Buddhist practice, for the simple reason that Buddhists have no Divine Being to pray to. Whether Buddhism is truly a religion of atheism and annihilation is to a certain degree a moot point. It reverentially abstains from defining that which it is impossible to comprehend. It recognises no eternal, personal God, actively interested in the world. This is what most people would call atheistic, and I shall not dispute the correctness of the epithet."

468. As we go on we may possibly find that there are many distinctions without differences. For instance, Christians define God as a spirit, infinite, eternal, and unchangeable.* God is everywhere, but principally in heaven; a pure spirit having no body, continually watching over us, to whom all things are possible.† There is but one living and true God, everlasting, without parts or passions; of infinite power, wisdom, and goodness; the maker and preserver of all things—both visible and invisible.‡ Now the first thought that morally affects the argument is, how our God can be infinite, eternal, everywhere, without parts or passions, and yet be *located* (406), as having members, such as a right hand, an angry countenance, etc., etc. Then, if the Christian faith admits, though it cannot comprehend, all these, where is the difficulty of admitting parallelism between universal spirit of the Christian and universal law of the Buddhist? Law is the effect of spirit—while spirit is the cause of law, or *vice versa*; both, to have existence,

* Presbyterian Catechism. † Butler's Roman Catholic Catechism.

‡ Articles of English Church.

must exist together ; but reason alone cannot reach the momentum of time between the same, nor the invisible line of separation. But men always quarrel over hair-splitting, nor will they love their neighbour as themselves, far less their enemies, though they make great professions. People mostly see things from a selfish view. Says the jailor : " Bad times, sir, very bad ; no crime at all now. Salary cut down for want of prisoners, half the warders to be discharged." And says the doctor : " Settlement far too healthy, sir. I've not seen the shadow of a patient over the threshold of my door for six weeks, sir—absolute ruination, sir."

469. To proceed, Mr. Alabaster says " that his object is to show something of the religion of Budha, apart from its grosser superstitious surroundings, by extracts from the writings of a thoughtful Siamese Buddhist on his own and other religions. The late King of Siam has been called the founder of a new school of Buddhist thought, but he had not been able to publish his ideas at a late period of his life ; and he could do no more than in some measure inspire his minister, whose ideas were less advanced. Chao Phya Thipakon, that minister, greatly esteemed by all those who came in contact with him, by many years of verbal inquiry and by reading elementary tracts published by missionaries in Siam, acquired such a knowledge as he had of European science and of foreign religions, the results of which he published in a book called ' Kitchanukit.' " The native author, from whom we make the following extracts, says : " Our Siamese literature is not only scanty but nonsensical, full of stories of genii stealing women, and men fighting with genii, and extraordinary persons who fly through the air to bring dead people to life. And even those works which profess to teach anything, generally teach it wrong, so that there is not the least profit, though one studies them from morning till night. Though I be wrong, still, what I write will serve to stimulate men's thoughts, and lead to their finding out the truth."

470. This latter sentence reminds us much of Cicero's preface to his " Treatise on the Nature of the Gods."

471. " Now, as to the cause of dry and wet seasons, I will

first give the explanation as it stands in the 'Traiphoom.' When the sun goes south, near the heavenly abode of the Dewa Wasawalohok, the lord of rain, the dewa finds it too hot to move out of his palace, and so it is the dry season. But when the sun is in the north, out he goes and sets the rain falling."

472. In this strain he continues his speculations on physical geography, which reminds us much of similar ideas 2,500 years ago, in the pages of Herodotus. Of the firmament he says:—

473. "The Traiphoom view is that the whole of the space has ever been occupied by an infinite number of chakrawalas, or groups of worlds, all exactly similar, and each embracing a world of men with a series of heavens and hells, etc. From time to time a billion of these groups are annihilated by fire and water, or wind, and a void remains until the necessity of giving scope to merit and demerit causes the void to be again filled." There appears to be many heavens. "Above them are the fair, highest heavens of the spiritual or formless Brahma angels. The Dewa heavens are attainable by virtue and charity, but the Brahma heavens are entered only by those who have devoted themselves to the abstract meditation, called by Budhists, Dhyana." He then traces from Brahminism the religions of Abraham, Christ, and Mohammed, asking where any of these teachers taught astronomy correctly, and sums up in the following words: "When philosophers found out the truth, the disciples of Mohammed put them in prison because they taught that which was opposed to the teaching of the Exact One, which made out the world to be a plain with the sun and moon revolving about it, much the same as our Traiphoom does. Those who have studied Pali know that the Lord (Budha) taught concerning the nature of life and the characteristics of good and evil, but never discoursed about cosmography."

474. "I have studied a Roman Catholic book called 'Maha Kangwon, the Great Care,' and it seems to me that the priests' great cares are their own interests. The American missionary, Dr. Jones, wrote a book called 'The Golden Balance for Weighing Budhism and Christianity,' but I think any one who reads

it will see that the balance is very one-sided. Dr. Caswell remarked to me that if the religion of Budha prevailed throughout the world, there would be an end of mankind, as all men would be monks, and there would be no children. This, he urged, showed it was unsuited to be the universal religion, and could, therefore, not be the true one. I replied that the Lord Budha never professed that his religion would be universal. Dr. Gutzlaff declared that Samana Khodom only taught people to reverence himself and his disciples, etc. I replied, 'In Christianity there is a command to worship God alone, and no other; Mohammed also taught the worship of one only, etc.' The missionaries hold the God Jehovah made all men worship one way, but that the devil has caused false teachers to arise to teach doctrines opposed to God. Such are the various stories told by Mohammedans, Brahmins, and Christian missionaries. Readers must form their own opinions about them. I said to a missionary, 'There is no evidence of creation; it is only tradition.' He replied, 'God created everything.' I said, 'Then you consider that even a stone in the bladder is created by God?' When I said this he became angry, and saying I was hard to teach, left me. I said to another missionary, as to his converts, 'They continually pray to God, but it seems nothing happens according to their prayer.' He replied, 'They are Roman Catholics, and hold an untrue religion, therefore God is not pleased with them.' At the end of the discussion, I was told that if I spoke so in European countries I would be put in prison. I invite particular attention to this statement."

475. "At another time, Missionary Gutzlaff said the pains of childbirth was a consequence of the curse of Eve. Then I replied, 'The Bible says, by belief in Christ man shall escape the consequences of Eve's sin, yet I cannot see that men escape in any degree, but suffer just as others do.' He answered, 'It is waste of time to converse with evil men, who will not be taught.' Missionaries profess that Christianity teaches the true nature of the beginning of man: his creation by God. The Lord Budha *did not know* the origin of living beings. The Lord Budha declined to discourse on the creation; he

said there was no beginning, and that the subject was unprofitable, as such knowledge was no help towards diminishing misery. *I doubt not that he knew the truth* and would not tell it, because it would have *shocked* the prejudices of his hearers, Brahmins, who believed that various classes of men sprang from various parts of the Creator's body. Asking a missionary if the revolving of our globe was not contrary to his Scriptures, his reply was, 'The knowledge of the revolution of the world was obtained by wisdom and intelligence given by God, which is the *same as if God had revealed it directly*. God did not reveal it before, because He considered men *too stupid*.' Let those who are intelligent say whether such an explanation can be accepted."

476. It is amusing to see the native author objecting to that in a Christian which, a few lines before, he had told us Budha did.*

477. "Asking Mohammedans and Christians about God, they replied, 'The power of God is great; wherever there is space, God is.' I invite a comparison between this idea of a Divinity going about in all directions, and the Buddhist idea that the all-knowing Divine Bestower of rewards and punishments is Merit and Demerit, or Kam itself."

Is not this like the Platonic philosophy? even by Christian expounders admitted to be so nearly allied in principle to our own. And does not the native author by admitting an omniscient Giver of all things, in effect though not in name, admit an almighty power—whom we call God—the Original Cause of creation—hence, Creator, whose law reaches all merits and demerits? Kam, we see by Mr. Alabaster, the Siamese understood as the omnipresent, directing influence of Merit and

* Here we have the Buddhist saying that the truth was not revealed because it would have shocked prejudices, and objecting to the Christian saying that it was not revealed because of the same thing, *i.e.* stupidity; but present direct revelation, however, was a dangerous argument for a Protestant missionary to use, for it at once throws him in principle into the ranks of the Latin and High Anglican Churches. If he allows of direct present revelation, so must he allow of the objective presence in the Eucharist, and other diverse privileges of priestcraft, which he is understood to deny.

Demerit. Thus it is hair-splitting of doctrine to say that in the initial faith they differ from us, however much we may diverge from thence, and afterwards in details.

478. "The teaching of Budha does not go back to the origin of life. The four truths are:—1st, perception of sorrow; 2nd, the perception that sorrow is the consequence of desire; 3rd, the perception of *nirot*, which is the extinction of sorrow, so that there is no further birth; 4th, walking in the right paths of holiness, which purify the disposition and lead to happiness beyond all sorrow. Such is the teaching of Budha. Looking at different religions to convince himself, man must reflect and apply his mind to ascertain which is most true. This is a subject of *constant dispute*, every one upholding his own. Even the lowest of mankind, devil-worshippers, have faith in their own belief."

479. As opposed to the European notion of Buddhism, the native author remarks:—"If we were to believe that death is annihilation, we should be at a loss to account for the existence of man." To this we may add, that if we can account for existence, then why does he object to the Christian religion going back to the beginning—for to exist is to have a beginning; and if you can account for the one, you may account for the other. The real difficulty is that the allegorical and literal have separate followers, thus there is radical antithesis in religious sects themselves, as well as in the world at large.

480. Again: "The Lord Budha taught, saying, All you who are in doubt as to whether or not there is a future life, had better believe there is one." How closely this follows the sentiments of the great Roman orator and moralist Cicero, will be seen by this quotation, "*Si in hoc erro quod animos hominum immortales esse credum, libentur erro; nec mihi hunc errorem quo delector dum vivo extorqueri volo.*" The native author proceeds to say, "But those who believe in extinction at death will not fail to commit any sin that they may choose, because of their disbelief in the future; and if there happen to be a future after all, they will be at a disadvantage, they will be like travellers without provisions." This reminds us of the parable of the ten virgins. The moral is excellent.

481. "In the sacred books we read of a certain rich Brahmin of Sawatthi, named Tothai, who was not a Buddhist, and whose death-bed thoughts were only about his money. The result of his merit and demerit caused him to be born as a puppy in the very house that had belonged to him when a man, and of which his son was now master. One day, as Budha passed the house collecting alms, the puppy ran to the gate and barked, and the Lord called to it, 'Tothai, Tothai,' and it ran and lay down at his feet. Then was the son very angry at the insult he considered to have been cast against his father by using his name to a dog, and he remonstrated with Budha. Budha asked him, 'Have you yet found the money your father buried during his life?' He answered, 'Only a part of it.' 'Then if you would indeed know whether or not this puppy is Tothai, the Brahmin, treat him with great respect for several days and then ask him where the treasure is, and he will show it you.' And the young man did so, and the dog indicated where the treasure was hid. And from thenceforth the son of Tothai followed the teaching of the Lord Budha. This is an old story handed down from the days of Budha, and people attach just so much credit to it as they think due." This, we may add, is an example of the popular belief, "metempsychosis," and is the ghostly lash which drives them to the fold, an equivalent to which is to be seen in all religions.

482. "The next question is, What is it that is re-born? It is difficult to explain whether it is the same or another life which is born again in a future state. It may be compared to the seeds of plants which sprout and grow and produce more seed; can the succeeding tree and seed be said to be the same as the original tree and seed? So it is in this case. Merit and demerit are the orderers of the manner of new birth, and the preparers of increasing happiness and misery." Here we have the dilemma of the Buddhist between the spirituality of St. Paul and the materialism of the negro Commoro (359), each interpreting nature in their own way, but the metaphor not entirely satisfactory to the subtle mind of the Siamese metaphysician.

483. Talking of the acts of man, he continues, "There is no

God who judges of their acts, etc., and rewards recompense and punishment; but the reward or punishment is simply the inevitable effect of Kam, which works out its own results." Here then is a warfare of principle which is well known to the Christian controversialist. If rewards and punishments for good and bad deeds be the effect of Kam, so are they of a just God, in whom many Christians believe, but also in whom many do not believe; such as good Dr. Brown of Haddington, the commentator, who, we have seen, affirms that his God puts stumbling-blocks in the way of believers to trip them into hell (410). The native author's remarks on the amalgamation and transfusion of separate religions in contact are full, but we cannot transcribe them for want of space.

484. Mr. Alabaster remarks that "in the latter pages of the 'Kitchanukit' there are many repetitions of ideas that have already been dilated on. There are, however, two passages of much significance, which I must quote. 'What is the unseen God, personified by the Theists as God the Creator, the Divine Spirit, and the Divine Intelligence? It seems to me that this Divine Spirit is but the actual spirit of man,—the disposition, be it good or evil,—and I think that the Divine Intelligence which is said to exist in the light and the darkness, in all times and in all places, is the intelligence which flies forth from the six gates of the body,—that is, the faculties of sight, hearing, smell, taste, touch, and knowledge, whose intelligence exists in all places and at all times, and knows the evil which man does. And God the Creator is the Holy Merit and Demerit, the cause and shaper of all existence.* Those who have not duly pondered on these matters may say that there is a God who exists in all places waiting to give men the reward or punishment due to their good or evil deeds; or they may say that prosperity and adversity are the work of angels or devils, but to me it seems that all happiness and misery are the natural result of Causation (Kam), which influences the present existence, and will determine the nature of the next existence.'"

* All things are generated contraries between contraries.—(PLATO.)
An old maxim revived.

485. Mr. Alabaster concludes his translation with the remark that "the religion of Budha meddled not with the beginning, which it could not fathom; avoided the action of a Deity it could not perceive; and left open to endless discussion that problem which it could not solve, the ultimate reward of the perfect. It dealt with life as it found it; declared all good which led to its sole object, the diminution of the misery of all sentient beings. Its proofs rest on the assumptions that the reason of man is his surest guide, and that the law of nature is perfect justice."

486. We may add, neither does Christianity meddle with the beginning, for it pretends to give man nothing which he cannot reach. It neither takes him to the beginning of eternity nor to the end thereof; for eternity perforce has neither beginning nor ending, so its Divine Head did not *meddle* with these. Some of its uneducated, self-elected expounders may pretend to do so in the flow of rhetoric or the heat of sensation, but the commonwealth of Christianity is not responsible for this. By implication Christianity may be held responsible for the Mosaic expression, "*In the beginning God created the heaven and the earth,*"—but the Buddhist ascribes this beginning to Causation (Kam) also. For as they hold that Causation always existed, it must have also been at the beginning. And if we critically look at the intention sought to be conveyed in the Mosaic expression, its translation would be equally correct in the following words: There was a beginning of the heaven and earth, which God created; or, as the Buddhists would express themselves, which were caused by Kam. Thus if we may seek for a distinction, it is in this: the Buddhist's Almighty Power is a dead one, the Christian's a living. They (the Buddhists) make theirs apparent to the senses of man by giving attributes, or personification, or material power, to Merit or Demerit, with which or whom Budha is their mediator. The Christian makes God apparent to the senses of men by personification of the Trinity in Unity, in whom Christ is mediator. If we acknowledge faith and reason in just balance in the exercise of our religion, they also acknowledge reason solely, only in theory, but in practice make inordinate demands on faith.

Thus they cannot avoid the demands and requirements of our first proposition (1). With all their struggles, by reason alone they get no farther than our beginning. O reader, why do you sigh! Differences are essential to life (190). And our problem only pretends to exercise your reason, that your inward faith may expand in due ratio, as a reflex in its excellence and humanity. Not that it should subvert Divine faith; that faith belongs to you alone, and to each individual. That is separately your and our responsibility (90); and the principle extends to all nations of the earth, even to those who wallow in brutishness.

CHAPTER LII.

PHILOSOPHY AND RELIGION.

487. WE must necessarily allow that, in the sphere of men's thoughts and interests, philosophy has its arena; so also must we admit that religion has its arena too. For though philosophy is a most common subject of men's thoughts and interests, it does not, and never has, excluded religion. Then, as religion exists as well as philosophy, both are co-existent. Religion, therefore, cannot be all in all, as some declare, though conscientiously believing in the same; neither can our philosophy be all in all. But in the sphere of men's thoughts and interests, if philosophy and religion combined be regarded as universal, then they must exist as complements of each other, always pressing each other at their borders, but neither ever entirely overcoming; on the contrary, as regards healthy minds, maintaining a just balance by keeping reason and faith *in equilibrio*. Reason aggressive, so faith aggressive; reason advancing, so faith advancing likewise: the counterpoise never drooping long either way. Thus, on a late occasion at Belfast, while certain scientists crossed the Irish Channel to proclaim at the meeting of the British Association for the Advancement of Science the power of philosophy alone in all things,* the votaries of an important sect of religion journeyed in an opposite direction to proclaim at Pontigny the power of religion alone in all things. If, however, the principles advocated in this work be true,—which support only man's competence to follow the laws of the Infinite, not to grasp the Infinite itself—in other words, to follow the Creator's laws, not to constitute

* We do not ascribe this to Tyndall, as many of his acrid opponents have. It is necessary to say so here, otherwise we might have been misunderstood.

self with the Creator, which is a very common practice,—then those persons above described as holding such extreme views, can only be permitted to affect that which they never ought to hope to attain. For as the bases of their convictions are necessarily an assent or acceptation without demonstration (1), so may their convictions be subject to non-assent, and thus to question. So neither the philosophy of the one in pure reason, nor the religion of the other in pure faith, can be immaculate. Hence reason can only pursue its course on the faith of its undemonstrated premises, and faith can only attain just confirmation by calling reason to its aid in its course thereto. And, when we see the pure scientist assigning the universe of man's thoughts and interests to philosophy alone, we behold the two opposites in contact. In his attempt to give a function to philosophy which our first principles oppose (1), he drops from the highest pinnacle of science, and becomes unscientific, and in the undue arrogation of philosophy, he goes out of the region of science. So also in the synchronous religious movement above noted, we see the anticlinal vibration carrying with it similar conditions: religion in the acme of faith, yet irreligious by reason of undue arrogation. The irreligion consisting of the giving over the universe of men's thoughts and interests to faith alone, which we have shown to be impossible.

488. Now, when we speak of philosophy, we speak also of religion, if together they make up the universe of men's thoughts and interests; each and both are likewise universal, as infinity, though halved or quartered, is yet infinite in its portions. Thus when a man gives his views on science, he, a limited creature, cannot give his views on all science—a thing universal—but only on the few rays or pencils of light which fall on himself. Thus his views are more or less limited, more or less expanded—one seeing less, one seeing more; one seeing from this standpoint, another seeing from that. Hence, in philosophy or science the direct inferences of men's minds must vary—vary, and yet, on the basis of their separate premises in their respective limitations and expansions, be true in their separate selves. And so also in regard to religion, the convictions of men's minds

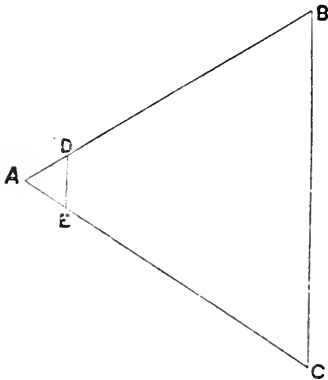
thereon must vary—vary, and yet, on the basis of their separate confirmations, be true in their separate conditions.

489. Now, again, if we say that philosophy and religion combined are universal, so also must each be infinite ; for when halved and quartered these halves and quarters are yet infinite. Then how can individual man, or men as individuals, appropriate a limited portion or portions of this infinity ? In other words, how can he appropriate the few rays of infinite light that fall on himself ? He does so because in the universe, material and ethereal, there are time and motion, relatively placed to motamenta and points ; through these, men's thoughts and interests are evidently existent, though ranging in eternity and universality. We are thus led to the conclusion, though we cannot accept the same except by reason and faith combined, viz. that man appropriates a portion of that which has no measure. This thought leads us back to the enigma with which we commenced our cogitations (1).

490. We have spoken of combined reason and faith, and we see scientists in their philosophy thinking highly of the former and nothing of the latter, while the pilgrims of Pontigny do the converse ; yet we opine that, inasmuch as philosophy and religion are complements of each other in the universe of mind, so are these complements also in the economical interests and wants of our bodies. Thus, were we to place a scientist in a pit as dark as Erebus, where he could not see an inch before him, and then tell him of the way to safety from immediate great danger, would he not gladly accept such guidance—by faith, yet not without reason ? Yes. And does not all the world daily do likewise ? Do not hundreds of thousands of fellow-mortals place their weak bodies in the steamers which buffet the waves of the great and stormy Atlantic, placing under Providence their faith in the skill and intelligence of the navigator ? Yet not without reason, seeing that they act in accordance with what experience has taught them with regard to the skill and intelligence of the navigators. For their reason by experience tells them that to place faith under such conditions, in the language of philosophy, is the true path to safety. Or, taking our examples by the converse, were

we in broad daylight to place a Pontigny pilgrim on a raft floating towards the brink of the Falls of Niagara, would he not gladly accept the guidance of reason in drawing himself to the shore? or would he cling to the guidance of immaculate faith, and allow the raft to be carried to the brink? He would accept the guidance of reason, yet not without reasonable faith that the rope and the raft would carry him, in the language of religion, to salvation at the shore. Thus in secular things, reason and faith have their functions, and neither can be ignored though we would wish it. Reason and faith, therefore, work in juxtaposition for the safety and salvation of mankind, and no one can tell the boundary which divides them; it is as a line without breadth.

491. Thus all men have reason; and having it they inherit the same godlike gift. Reason in man may be more or less matured, but where it is true it is the same in all. Then if



true reason be measured by the angle $B A C$, so will it be measured by the angle $D A E$, the angles of the same arc but the triangles of very different capacity; the chords most diverse, the tones most unconforming. Then as we perceive that different men, endowed with true reason, have different degrees of experience, knowledge, science, training, and profundity, so do we see them in these functions

differ as the lines $A B$, $A C$, from $A D$, $A E$. In the quality of worth the same; in capacity divided; some humble, others elevated—yet still morally the same.

This brings us back to two words (1) hitherto little used, but necessary to be defined for the continuation of our argument; these are, *objectiveness* and *idealization*. What we mean by objectiveness is that function of the mind that enables us to accept as actual what is only apparent; and what we mean by idealization is that function of the mind

which enables us to accept what we arrive at by a process of abstract study, thought, deliberation, or consideration. Thus sailors speak objectively of apparent noon, and by idealization of mean noon; they also speak of Jupiter's apparent position in the heavens, and its geocentric and heliocentric positions in the same manner also (439).

492. Thus by objectiveness we accept apparent as the actual noon, because it is directly so to our sense of sight; but by idealization we accept mean noon by calculation, the result of long and careful processes of independent instrumental observation. This principle also applies to a planet's or fixed star's relative positions: we objectively feel one, but idealize the other; that is, we grasp them mentally, though to sight or feeling not apparent; in other words, contrary to our material or bodily experience. So man in this world feels that he is stationary, with the vault of the heavens above him, and the solid plains of the earth beneath him; but by long, skilful, and profound observations and calculations, he has idealized that it is not he that is stationary, quite the contrary. Thus one set of phenomena he accepts objectively by feeling, the other he idealizes by intellect—his ethereal attribute, and finds out that he has a self and a non-self attached to him in this world, which qualities re-act on each other.

493. As our knowledge of secular things grows, and we heap fact on fact, data on data, so as to establish science, we are the more and more convinced that we cannot move a step without giving full weight to the mental apparent and bodily actual, to the mental actual and bodily apparent, *i.e.* objectiveness and idealization,—idealization and objectiveness, in converse positions, the terms being convertible. Thus the sailor could not direct his ship on the wide ocean without ascertaining the correct relative intervals of apparent and mean noon; the correct relative distances, apparent and actual, of the moon, sun, planets, and fixed stars; and could he not ascertain these he would be driven about at random. So he guides his ship by appealing to objectiveness and idealization combined, having recourse to both in their due places. But in the universe of man's secular mind there are no permanent land

or astronomical-marks. Each judges according to his own estimation and his capacity of reason, which differs as the lines $A D$, $A B$. Thus there is continuous deviation. Hence the turmoil when scientific minds meet; hence the strife of controversy and the jarring of uncompromising conditions.

494. When one philosopher quarrels with another in the arena of science, it amounts only to the enunciation of the results of their mathematical premises. For as reason varies as the angles, experience as the radii, so the arena or result of sentiment varies as the areas enclosed by the two preceding elements. Hence by *idealization* it is absurd for philosophers to quarrel, as their standpoints are of non-self; but by *objectiveness*, to quarrel is not only to be expected, but is unavoidable. As the standpoints in the latter case are selfish, that is, in bodily opposition to each other, the physical for the time being overcomes the intellectual. But in the quality of truth, according to their various standpoints and experiences, none may vary, as the angle $B A C$ varies not from the angle $D A E$. It is either the habit of man mistaking subjects of feeling for subjects of idealization, or varying sights and estimations of the same, that introduce nonconformity of sense and sentiment. To conform, then, in things secular or scientific, involves the necessity of mutual concession. How far this may be expected we need not inquire.

495. We have shown that influence decreases in the inverse ratio as the square of the distance (18). It follows, therefore, that proximity makes influence all-powerful; but as population is scattered over the world, distance is the rule, proximity the exception; hence influence of particular minds can immediately be only partial, though this influence may radiate and increase with time. Thus in human nature there is a tendency to foci of sentiment which in science and philosophy are called schools, and which again divide themselves into classes. Hence there are numerous schools of philosophy, political economy, medicine, arts, painting, etc., etc., all with their various shades and peculiarities, and whose number, were we to attempt to make a list of them from ancient to modern times, would fill volumes. But to illustrate our argument we need not do this,

the fact is too well known. On the contrary, we may confine ourselves to the subject most akin to our present theme, viz. ethics, and refer to the school of the Academics, whose principal tenets were derived from that most illustrious of philosophers Socrates, whose principal expositor was Plato. Socrates wrote nothing; but the primary principles which became divulged to the world, were dropped as diamonds into the sandy bed of a river, and were gathered and preserved by his disciple. Socrates may be truly said to be in the ethical world what Newton was in the physical, in his having discovered by the piercing eye of his sublime intellect the universal law of generation; Newton's discovery being that of universal gravitation. That all things were generated between contraries was the promulgation of Socrates, he having thus apprehended a great truth in nature and applied the same to ethics. His philosophical seed grew from its germ to a mighty, overshadowing tree, exercising a larger influence on the minds of men than any other school.

496. Socrates in ancient times may be said to have done for intellectual idealization what the modern astronomer does for intellectual objectiveness. The astronomer by his great telescopes and other unparalleled inventions, enables our sight to penetrate into the recesses of the heavens. And as he increases the power of his instrument from the 1-inch to the 36-inch reflector, he increases his power of vision and analysis, bringing home to his senses planets beyond planets, stars beyond stars, incalculable in number, infinitely distant in position; he thus convinces himself that to reach the ultimate is yet impossible to living man. Socrates, without this objective demonstration, pierced the moral world with his acute powers of intellectual idealization, and concluded that man could never reach infinity,—as such being the case it would have a circumference or outside border, and so be no longer infinite (3). Hence his great principle in ethics, that the living thoughts of man, the functions of his mind, could not penetrate to or grasp the infinite, but are generated between contrary or infinitely diverse conditions. This acceptance laid the basis of true humanity in morals and philosophy, for it generated humility

and crushed overbearing superciliousness and self-sufficiency. It taught each man that he depended on his neighbour. It taught the rule of bearing and forbearing. It taught the propriety of mutual concession. It taught the necessity of resignation, and it discouraged pompous, haughty and condemnatory doctrine. He taught us not to blame nature, but to look at defects within ourselves; that we should be modest, for the pursuit of truth was difficult, and in pursuing it we must go with caution and diffidence, carefully examining every step; and that, after all, our greatest efforts may meet with disappointment, so as to oblige us to confess our weaknesses and ignorances. In fine, the practical principles of Socrates were those of true counterpoise; or, in the language we have had recourse to in these essays, he taught that tendencies of objectiveness in self should always be counterpoised by the influences of idealization of non-self. By this we are held to the just course of the true mean (30) in the path of safety and equanimity, or perfect resignation.

497. Far different were the tenets of Epicurus, whose ethical system founded morality on utility. To enumerate the various maxims of this school would be both tedious and unnecessary. We will therefore only allude to the main principle attached to it, viz. that of the *maxima felicitas*, or the greatest happiness to the greatest number. Vulgarly the school was unfairly represented as teaching that supreme good consisted in pleasure or sensual indulgence, but with this we need have nothing to do, but confine ourselves to the examination of its main principle as above stated. Experience and history have proved that this theory has met with only very partial acceptance; for nature, always true to herself, demands a balance when principles aim at stability and permanence, or invite general concurrence. Thus we inquire, What does the greatest happiness to the greatest number import to the patrician? It implies the extinction of his happiness, pleasures, and privileges by the general public. And to the plebeian, what does it mean? It means license; that is, the extinction of that law on which society is founded, where safety demands ratio to condition, not equality. In other words, the Epi-

curean principles consist of selfish objectiveness, un-counterpoised by unselfish idealization. They are adopted by small classes inordinately placed in relation to the rest of society, or they are grasped by men in extraordinary circumstances, such as at times of great danger, as in cases of shipwreck, when the motto rules, "Every one for himself; God for us all." Hence the school of Epicurus has not been able to comprehend much of humanity.

498. And so it is with all misconceived or malconceived schools or classes of philosophy, however numerous; their principles can be promulgated amongst small bodies only for short periods. If they essay temporarily to increase their influence, it can only be done by rhetoric or declamation acting on excited feelings. Being devoid of the balancing properties which maintain the mind in equilibrio, they can only fix themselves to minds not in equilibrio; that is, by exaggerated appeal to objectiveness, to the inordinate blinding of the higher and ethereal powers of idealization.

499. Then reason being in all, who are moved by objectiveness—and who can control it?—the uneducated or the educated, the inexperienced or the experienced? Thus we board the ship that traverses the boundless deep; what are the mental conditions of the uneducated man before the mast and the educated officers on the poop. They may be described as these: the former depends for the safety of his voyage on the predictions of the "spae wife," or on not sailing on Friday, on not encountering a mermaid or the flying dutchman, on not whistling in a gale, etc. To him these objective things afford the conditions of safety, and to this conviction he is moved by feeling, not by that trained experience which sharpens reason. He is thus a slave to the empiric, the knave, or the pretender to occult art; that is, provided these have his confidence by belonging to the same station of life, and equally ignorant. Against the persuasions of the learned he is proof. He is moved by the objectiveness of feeling, and he might drift to eternity on this mental sea of perplexity, for he has not idealization to control it. Let us turn to the mental condition of the educated officer. He depends for the safety of his ship on his

skill in navigation, his knowledge of the sciences of astronomy and geography. He is aware of the dangers, rocks, reefs, and shoals which beset him; thus he controls that superstitious feeling which is implanted in us, and of which we can never entirely divest ourselves, for his powers by idealization, through science and experience, enable him to direct, without fear or faltering, the ship's course over the wide waste, to its harbour in safety. No unreasoning objectiveness here has sway. Such are the schools of men's minds. They meet in the middle distances, contrary between contrary, yet they depend on each other. The poor objective sailor of the fore-castle is as essential to the ship's safety as the idealizing officer on the quarter deck. Why then should men despise and hate each other because of differences of status or intelligence? Are they not appropriate to their respective conditions. Are they not constituted so, and was the world ever otherwise? Some were born to labour with the hand, some with the head; the condition of some is to obey, of others to govern. And could a living world be possible otherwise?

500. Now, in this small floating commonwealth we may detect both acute science and blunt simplicity, yet all the members working for one end in harmony; each member, though not agreeing, yet not condemning, and, wind and weather permitting, all arriving at the same goal. Thus we have an example of the great ethical principle of Socrates. Here in the course of a voyage is generated a work of safety and mutual equanimity, accomplished not by men and minds of similar, but opponent beliefs and conditions. And were it otherwise, were all equally ignorant sailors or all equally scientific captains, instead of progress there would be strife, confusion, and probably shipwreck or death. The principle of regard for others is thus, in everything in which men are concerned, an all-pervading one, so that a state of contrary conditions or convictions is not inconsistent with morality or the true path of safety.

Then as the true path of safety is not attained by one class of minds working alone, but by all working in combination, (using our old mathematical illustration), the strings of sentiment may pull in their various directions and at their separate

angles, but it is their united efforts which produce the resultant (21). Those advancing in the middle course pulling better, those at near right angles thereto, though also advancing, worse, whilst those at a tangent, being in extremes, do worst. So, in the world of mind, extremes degenerate into puerilities and absurdities. It would be an invidious task to name many of our intellectual men—men of great profundity in the various branches of science—who have thus fallen; but how many could be named whose great and powerful analytic perceptions have given way to the childishness of spiritism, clairvoyance, second sight, witchcraft, utopianism, etc., bringing themselves down to the grovelling prostration of barbarous tribes found in the tropical forests. When we see this, we must sigh at the fate of those who would alone cultivate the powers of reason, irrespective of the godlike gift of just faith.

501. Next turn we to religion, and we ask first, Is it also under law? Are there in it fixed principles, as we have seen to be the case in philosophy? We shall learn, under reason and faith, by inquiring. We have known many aver that to confine religion to principles was blasphemy against the Almighty, for why should He not do all things by His will alone? Why should He not do as He likes, kill whom He likes and preserve whom He likes? Why should He, the All-powerful, be under law? Why should He not select His victims for cruel punishment because they are not of the elect? Not that the elect are pious and holy, not that the poor victims are vicious and profane, but that it is His will so to do with them.*

502. In pursuance of this inquiry we must allude to cause and effect. Cause, to our *objectiveness*, may be before effect; so it may be after effect, as is the case of the child who pulls or pushes its miniature wheelbarrow. But, to our *idealization*, one can neither be before nor after the other; as, if there be cause, so simultaneously there must be effect also. Cause cannot move without effect moving, nor can effect be produced without cause; thus cause and effect by idealization are synchronous,—there is a boundary between them, but that boundary

* Calvin's Institutes.

is infinitely attenuated. Thus we have a moving cause and effect apparent to our objectiveness but not comprehensible by our idealization. At once therefore we accept their existence by reason and faith combined, not by reason alone nor by faith alone, but by reason and faith acting simultaneously.

Having gathered in so much, the mind is next led to speculate on the originator of cause and effect. Being an existence, they must have an originator, even though from infinite time preceding; for if they had no originator, they would have been non-existent. By faith and reason then, we also accept an originator; by faith and reason also we as lucidly reject the notion of non-origination. With this admission clearly accepted, which however we cannot force on all, we next inquire, Is this Originator, though incomprehensible, an intelligent being or existence—and we at once ask ourselves whence we obtained our own intelligence—born in cause and effect. No other answer can be made than that the Originator of our intelligence must also be intelligent.* By faith and reason we are thus led to the idealization of an Almighty Being, whose laws we may study bit by bit and part by part, but whose whole being infinite is unreachable. Suffice it to say, His existence is simply known to us through the operation of cause and effect, materially by *objectiveness*, mentally by *idealization*. Our inquiry now is, How does this bear on the religion of mankind?

503. Reason has popularly been associated with philosophy, faith with religion; but we have seen that both are indelibly fixed to the truths of either. On our premises there is no escaping from this fact, nor can it be denied that the undue cultivation of faith in man is as obnoxious to his religious state as the undue cultivation of reason in philosophy. Both courses tend to extremes. Abject faith and credulity are the surest agents in the corruption of the priesthood and the degeneracy of the people, for they are unqualified by reason. Religion, then, without reason is as monstrous as a man dispossessed of

* The atheist is led to an opposite conclusion logically from his basis, which is pure reason and no faith. This is strange to us, but all things are generated between contraries (495), and we cannot probe the ultimate cause.

his right side and limbs; it is like a "lop-sided" ship, so it careens over and sinks. As in the arena of reason we see both safety and danger, so is there antithesis in faith; for were there not safety and danger, growing and decaying, construction and destruction, there would be no living reason. It is no otherwise in the arena of faith, opposing convictions and practice are necessary to existence; so also it is no otherwise with religion. We see it daily by objectiveness; but how difficult it is not for us to see it by idealization also.

By way of illustration of these conclusions we turn to the pages of M. Huc's lively book on Thibet, written thirty-five years ago, which yet creates in us as great an interest as ever, each re-perusal giving us alternate amusement and amazement. This enterprising French missionary and his companion, M. Gabet, made their way through the wilds of Tartary to Lassa, the seat of the Grand Lama, accompanied by a Tartar, two camels, and a donkey, with the intention of converting the Buddhist pope and his people. And if we are to strictly believe all the good missionaries' narrations, we are recalled to the maxim that extremes verge on revolution. Arrived at Lassa, M. Huc soon insinuated himself into the good graces of the priestly regent, in which high quarter his influence became so apparent as to cause the jealousy of Kichan (known to the English during the opium war of 1840 as Keshen), the Chinese ambassador, who took early and effectual means for the deportation of the missionary and his *confrère*. Thus the enterprising scheme of adding Thibet and Tartary to the spiritual care of his Holiness of Rome was crushed.

504. According to the account of this missionary the government of Thibet is a pure hierarchy, and, M. Huc informs us, also autocratic; in other words, a religious despotism, under which whole populations give themselves up to religious direction. Thus some of the towns through which he passed were wholly inhabited by lamas, or priests, who had given themselves up to celibacy and devotion. Some towns numbered 4000 of such inhabitants, many or all of whom more or less practised a life of self-denial and asceticism, closing themselves up in rock cells, and in many instances retiring into cages hung from steep

cliffs, unapproachable. M. Huc relates also that there was a strict ban on the weaker sex within certain precincts; whilst, outside of these bounds they were under rigid sumptuary laws. In the article of dress a gentlewoman had no outlet to her most natural and prevailing passion; worse than all, when she went abroad into the streets she was forced not only to hide the comeliness of her face, but hideously to daub it with black paint!! In such a community the common people were ignorant of history or letters. Such was, and is now, a hierarchical government existing on this earth. What a prize it would have been for Rome in its present trials. Our object is not to speculate on this, but to cogitate on the antithesis of sentiment and practice presented to our view when we leave the regions of Central Asia and turn to the regions of north-west Europe. In the latter region we find the governments almost purely secular, and the priesthood not the exponents of faith *for* the people, but the exponents of the faith *of* the people. Here we see the "bumptious," dogmatic, well-read, but peculiarly moulded, elder lecturing the minister when he steps into the vestry. Instead of self-denial as a main rule of life, we see days set religiously aside for fasting made days of plum-puddings and hot "toddy." Instead of quiet and retirement on the part of the women, we see an opposite practice of personal decoration triumphantly displayed to a gazing public. In this extravagant abuse of liberty may not a proselytising inroad soon be made into existing manners and customs from an unexpected direction which is now deemed barbarous? This in passing, our present theme is with the contrary conditions of the religious mind of man.

505. The above contrast is as it were between two great geographical regions. We next go to smaller areas, and arrive at a collectorship in Bengal, called Beerbhoom, which has lately been described by Mr. W. H. Tucker. This author gives a most intelligent account of the inner mind and motives of the natives of that portion of Hindustan. Mr. Tucker informs us that in the native religious mind there are distinct influences at work: one he calls Siva-ism, the other Vishnu-ism: the poorer classes being under the former, the richer under the latter. Siva, as oriental students know, is the Hindu god of destruc-

tion; Vishnu, the god of preservation. Now, though both classes worship their respective gods, building temples dedicated to them, and maintaining a priesthood, yet in so doing they are impelled by opposite motives and convictions. The poor fear Siva, they do not love him, and they propitiate his good will by offerings at his shrine, so as to avert his vengeance. The rich love Vishnu, they do not fear him, and so also propitiate his protection by offerings at his shrine. Thus, far away from England, our native land, or the land of our adoption, New Zealand, we find living faiths and religion existing amongst the same people, but in contrary conditions. Yet we call them Hindus, not Hindu and Unhindu. The same author tells us that the faith of these people has been taken advantage of for mercenary purposes. For instance, he very candidly relates, an East India Company's collector, by name Keating (not he of the cough lozenges!), in 1782, essayed to utilize the devotional instincts of the Hindu for the purposes of public revenue, by which means he hoped considerably to add to the profits of his masters, the Honourable Court of Directors, and so propitiate their good will; but in this he was only partially successful, as the priests, being present when the costly jewels were thrown before the god, Keating being necessarily absent, they took care to put the valuables in their own "sunduk" and not in the capacious chest of the "Company." Thus, when money is to be made out of faith, the keeper of conscience commands the situation.

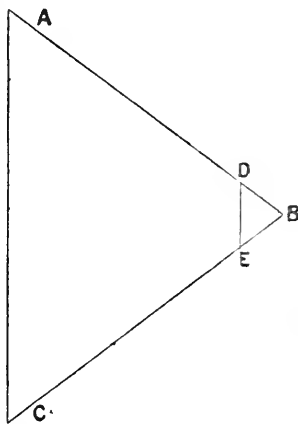
506. And are these opposite principles not as patent in the home of ourselves? *Circumspice*. Step into a square, rubble-built, pantiled or flag-roofed chapel, perchance at the foot of the Cheviots or the Grampians, whose crowded congregation consists of ploughmen and shepherds or other horny-fisted members of the industrial classes; and what are their beliefs? are they cruel or benign? Judge for yourself, O reader. The constant rote it may have been your fortune to know. If so, you will admit it to have been to the following effect, culled from Scripture without regard to the contexts,—to wit: "Man is born in sin and nurtured in iniquity. For many be called, but few chosen. There shall be weeping and gnashing of

teeth. Few are the elect. It is easier for a camel to go through the eye of a needle than the rich man to enter into the kingdom of God. They shall be cast into a furnace of fire. Forsake all and follow me. Woe unto you scribes and Pharisees, hypocrites. Woe to them that are with child, and to them that give suck in those days. A man's foes shall be they of his own house," etc. Now go to the Abbey at Westminster, the Cathedral at York, or to St. Andrew's or St. George's, Edinburgh, and what do you specially hear? The rote in the same manner is this, to wit: "My yoke is easy and my burden is light. I am come not to destroy the world, but to save it. The just man needeth no repentance. Judge not, that ye be not judged. Cast not your pearls before swine. Ye shall know them by their fruits. Whosoever hath, to him shall be given, and he shall have abundance; but whosoever hath not, from him shall be taken away even that he hath. I have not come to call the righteous but the sinners to repentance." Thus in this world's ship we see faiths and spiritual aspirations in opposition. As a Roman sage has remarked, the gods of the plebeian are abhorrent to the gods of the patrician. Yet in these faiths and aspirations, if we fairly scan them without prejudice, we see conformity to the several material wants and conditions of the different communities. In this way the religious world's ship pursues its voyage quietly. The poor man counterpoises himself in his hardships and troubles, which he objectively feels, by the well-planted stigmas on the condition of the rich, which he idealizes in mind, his material and ethereal constituents being in just counterpoise. The rich man at his ease also consoles himself with an acceptance of the antithesis provided for him. Then why should we condemn each other because the convictions of faith are appropriate to our several conditions? Yet men do so, and, as between professing Christians, call each other Christian and un-Christian, though Hindus and Mohammedans rank us all as Christians notwithstanding.

507. Thus in these epitomes of religious systems, not only as between nations of different faiths, but as between the people of a nation holding the same faith, we have as com-

plete differences as in the secular objects of a ship's little commonwealth. We have seen that in the universe, philosophy is the complement of religion; so again the same principle of complementary conditions or influences are concomitant with the existences of philosophy and religion separately. The principle is thus handed down by division in all existences till the comminutions become microscopical and beyond the powers of dissection. Further, we have seen under the universal law of variation (43), that absolute correctness or perfection in apprehending absolute truth cannot be the same in any two separate persons. Nor can the range of perception be the same in different individuals. A Brewster carries his soul to the stars and finds comfort to his mind that there are many mansions there for the blessed. A savage Mintra of the Malay peninsula does not carry his soul above the umbrageous shade of the gloomy forest. Thus spirit in the ethereal nature of mankind accommodates itself to the physical powers, or state of the body and its surroundings. Material is the medium through which the ethereal permeates; so the body is that through which the spirit is reflected (15), and thus men variously see God.

508. We have seen that reason is in all, radiating from a point, and elaborating as it expands facts into a science, or system of philosophy. So may we admit that the converse, faith, is in all, proceeding by an inverse direction, converging from the universe, and elaborating precepts into a religion as its experiences centre. By necessity the child's religion is not in width the same as that of the old man, though it be the same in organization. Thus if two faiths be measured by the angle $A B C$, so will they be measured by the angle $D B E$; the angles of the same arc but the triangles of very different capacity. For, as we see



that different men endowed with true faith have different degrees of experience, knowledge, science, training, and profundity, so do we see them in these functions differ as the lines AB , CB from DB and EB . In the quality of faith the same, in capacity diverse; some humble, others elevated, yet all religiously the same. Hence man's religion in its perceptions, convictions, beliefs, ideas, notions,—or, in the parlance of this thesis—man's ethereal state is in process of continuous change from birth to death as much so as his material body.

509. Then as in the universe of philosophy, in which we have shown there are differences without end, conditions irreconcilable, yet all existing under a true law,—so in the universe of religion we find, under differences without end and conditions irreconcilable, that there is also a true law. To the Christian the revealer of this law was Christ; and the basis of this law was faith proceeding from the illimitable universe to this limited earth of ours. Yet not a basis of faith alone, without reason, but of faith in reason, a process inverse to that which is attached to true laws in philosophy (1). The law was one of UNIVERSAL LOVE; viz. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." And all the teachings of Christ are a corollary to this primary law,—love to God and man,—though we have seen that the tendency of His followers is to diverge therefrom (353). But in Christ's primary law we see not revolution; on the contrary, amelioration. Christ neither despised the humble nor did He hate the exalted. "Blessed are the meek, for they shall inherit the earth." "Blessed are the humble, for they shall be exalted." In Christ's law all were embraced, for were inheritance or exaltation a sin to the meek and the humble, He would not have indicated that sin as their patrimony. And while He loved the people, He taught respect to their governors and magistrates. "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things which are God's." Now, if Newton's law of gravity be true and universal as

applied to philosophy, a law essential to the demonstration of a fact utterly contrary to our objective feelings, experiences, and sensations (492), and we assent to the same by idealization,—not by the assent of the abject believer, but by the convictions of an intelligent reasoner,—so must we assent to Christ's law in religion by the same process in its widest application, when He says: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." This not with the assent of an abject believer, but by the conviction of the intelligent reasoner, even though, we repeat it, absolutely contrary to our objectiveness; that is, to our selfish feelings and sensations. So in respect to man's motives in his objectiveness; He added, "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law."

510. Now, if we ask ourselves, Do all men follow or understand or appreciate the laws of Socrates? the answer is that very few indeed do so, only extremely few of the cloister and closet thinkers make the attempt. If we ask ourselves if all men follow or understand or appreciate the laws of Newton, the same answer is echoed. Then if we ask ourselves if all men follow or understand or appreciate the laws of Christ, the answer is no otherwise. But this fact does not disprove the truth of Christ's law, any more than the ignorance of the masses of the teachings of Socrates and of Newton disprove their laws in ethics and physics respectively. What plaintive cries have we not heard because people could not follow or understand or appreciate. Yet it was wrong to condemn the people because of this incompetence, for His law applies to all men; it is not men who are the appliers thereof upon others. Our principles show (41) that each should take it to himself. Such people, who think themselves competent to make the application, conceive themselves to be as perfect as the God-head.

But the objectiveness of the body and the idealizations of

the mind act alternating ; hence man's faltering and vacillations between two opposite tendencies, such as greed and liberality, haughtiness and meekness, priestcraft and lay evangelism, sanctimoniousness and profligacy, belief and unbelief ; and these tendencies act synchronously on the living man, subjecting him for one prompting of his conscience to the horrors of the inquisition, and for another to the terrors of the guillotine. Yet notwithstanding this, the religious and moral laws of Christ are true and in accordance with true ethical conditions ; for the generation of religious life is between contraries : angel and devil, heaven and hell, goodness and badness, preservation and destruction,—as there is light and darkness in the sky and earth.

511. Then in religion, all men have faculties of objectiveness and faculties of idealization,—in other words, emotional and considerative powers within themselves, whether as self sect or church universal, working against each other in diametrical opposition, some having greater powers of objectiveness, others greater powers of idealization ; in qualities of faith the same, in capacity diverse (22). It follows that the exponents of religion, that is to say the priesthood, being men, are naturally similarly conditioned, but artificially not so through the influence of education. Hence we observe that the educated priest has no moral influence over the grossly ignorant or over the street arab ; he can only reach the latter by ministering to the wants of his lower nature, *i.e.* by attention to his physical wants in the supply of clothing and food. Neither has the uneducated priest any influence amongst the educated classes, the constituents of the former being inferior to the latter, producing a weaker resultant, and so being more easily overcome. Yet these facts do not tend to prove that the poor in mind should be without, and the rich only have, their religious exponents ; on the contrary, the principle indicates that each should have the moral food supplied to them in a manner befitting their several conditions. That the religious world pursues its orbits in this true principle is evidenced, not by the unity of sects, but by their diversity, from pompous hierarchy down to stubborn lay evangelism, each with their

priests or exponents in accordance with their several sympathies, with their periods of acceleration or revival, and their states of quiescence.

512. The question of the education of the priesthood is therefore one of great import to the well-to-do classes, but not to the struggling strivers for daily bread. Hence the quarrels and bad blood between these unequal conditions of men ; but Christ's law applies to both notwithstanding—"Love one another."

But not resting here: Newton's law of the material universe has been shown to be true, even though diametrically opposite to our objective experience and feelings (492). So also the most exalted, and therefore to man the most burdensome law of Christ in the ethereal universe because opposed to our objective feelings,—“love your enemies,”—is not a whit the less true, it is Divine. *

* Under the law of perfection, man when confining his views within himself may conceive his peculiar religion to be perfect (42); but when he speaks from the standpoint of non-self, he candidly weighs the merits of all religions, as the astronomer weighs the stars beyond this his earth. When he does this he will see that there are religions in the world whose principles are exalted and whose professors have been and are earnest seekers after God ; haters of evil and lovers of good. He will also remark that it is in this superlative law of Christ—"love your enemies"—that is found the radical and special ethereal difference between Christianity and all other religions.

CHAPTER LIII.

MIRACLES.

513. MIRACLES are attached to all religions, ancient and modern. They are the unavoidable concomitants of personal faith. Such being the case, they present a profound problem in their relation to the laws which move mankind.

514. We have seen that religions exist under contrary conditions of men's minds. We have seen science and philosophy also thus existing. We have seen the laws of the universe moving in the mean path of the opposite tendencies; so also is it with miracles. There is reflex action (16) on the mind in its yearnings after the unknown; and miracles, in the language of this work, are the objective representations refracted through the eye or focus of faith. To some orders of mind they appear as reality, to others as allegory. In a benign religion, in whichever way they appear, they serve as lessons by processes suitable to all,—gentle and simple, old and young, experienced and inexperienced, learned and unlearned.

But personal faith, be it in God or be it in man, has this law always concomitant, viz. our idealizations are diametrically opposed to our objectiveness (512). Hence, if in objective feeling a man rejects miracles, in idealization he must accept them; or, *vice versa*, if in idealization a man rejects them, in feeling he must accept them as true; and there is no escape from this, however great the struggle. Thus in the religious world, faith unerringly performs the function which reason executes in the secular.

The following precept is an illustration of this subject:—
ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ· Μετάβηθι ἐντεῦθεν ἐκεῖ, καὶ μεταβήσεται· καὶ οὐδὲν ἄδυνατόησει ὑμῖν (Matt. xvii. 20). Miracles, then, are wrought by faith, and, in the eye of faith, are true. In the

same manner as the rotation of the earth round its axis, and its revolution round the sun in the eye of reason, are true, though contrary to our material or bodily feeling (492), which feeling science cannot displace from us. Neither can the sceptic displace faith regarding miracles from religion.

CHAPTER LIV.

PRAYER.

515. THE practice of prayer does not denote that the suppliant believes the Being addressed to be intelligent; for the Buddhist even makes prayers though in a manner different from the Christian and Mohammedan. The predestinarian prays to an intelligent God, to whom, at the same time, he ascribes partiality and cruelty (410). Thus his God is compounded of merit and demerit, like the Buddhist's negation thereof. But we have seen atheists who do not believe in an intelligent Being, yet not escaping from supernatural fears. Thus the atheistical negro in Africa propitiates a stone or a bone, while the highly-organised European atheist in effect does the same. A Papuan will fly in terror from a white rag. Now, it cannot be denied that it is not all good that we meet with in the world; on the contrary, we encounter many evils and temptations to evils, whether these take the shape of sins or misfortunes.

516. But we have seen that what one calls bad another calls good (506). The honest men on the opposite benches of Parliament denounce the measures of their opponents as bad, whilst they extol their own measures as good; yet who would impugn the honour or faith of either. But if we hold aloof from both sides, then we are in a position to observe that the intentions of both are good. Hence we see by idealization the good in all. But let us join either side, then our feelings incite us to take one side or the other, and we become partisans, and look upon those who oppose us as bad. No otherwise is it with the universe of religion. By objectiveness we are sensible of good and bad in the arrangements of creation; but by idealization we see that all is good and ordered by law, as the lights and shades of a picture. Thus

by objectiveness there is the essence of good and the essence of bad in the universe, though we know not the original cause thereof, the subject being illimitable.

517. And in the different sides there are various modes of prayer, praise, or propitiation. There is praying to, praying at, and praying against. Praying at is a very common thing; such as with Joanna Southcoat or Spurgeon *at* the Bishops; or the Davie Deans *against* the Prelatists, Socinians, Arminians, etc. Sectarians seem to take Christ to themselves, and fling their contracted ideal of Him in the teeth of everybody else. Thus prayer cannot be said to be good at all times, as in some instances it goes against the law of Christ—"Love one another." A single heartfelt prayer from a Voltaire or a Gibbon once a year—either in trouble, fear, or danger—being infinitely more efficacious than the drawling drivellings of a Stiggins, bellowed forth continuously, for hundreds of things he neither cares for nor wants. Such prayers as Stiggins' we hold, in faith and reason, to be synonymous to prayer to the wind, as by reflex action the sentiments of the material must be in accordance with the aspirations of the ethereal (514).

518. The angels, as emanations from the Almighty, being intelligent, are the devils not intelligent also? We may be led to a solution of this question by asking if the followers of the latter are intelligent; for if their followers are intelligent, it is but reasonable that their chief is intelligent also. Was Palmer the poisoner intelligent? Yes, however insidiously vicious; no one could be more so. Are the Thugs intelligent? However cold-blooded and cruel; very much so. Are the Australian bushrangers intelligent? However callous to the feelings of travellers they are; none can deny this. Then the workers of evil are intelligent as well as the workers of good. This must be admitted. So then must the devil or devils be also intelligent, though perverted. Hence to a large portion of mankind the propitiation of the devil is not considered bad policy, but the reverse; and prayer, like any other thing existing, has its contrary conditions, in which the mind of man lives, moves, and has its being. The efficacy, then, of prayer, in its

ethereal influence on the mind, depends on its sincerity and the inner conviction of its being responded to ; and it is impossible to convince many that propitiation of the devil, being sincere, has not its efficacy also. We wonder at this.

519. But that all is under law, who can doubt? Laws mathematically correct : rewards in ratio to good done ; punishments in ratio to evil done. The ethereal reward for the one, we say, is in heaven ; the reward for the other, we say, is in hell. And though we cannot comprehend the existence thereof, neither can we comprehend the existence of the ethereal space between the earth and the fixed stars ; yet the influence is undoubted, for it can be calculated.

True prayer, in the language of our thesis, is the exercise of active sympathy between the material and ethereal attributes of the person, audible or inaudible, silent or sounding, for good purpose or bad purpose, in public or in private. And all men are subject to this influence—seen or not seen, admitted or not admitted—though the modes of expression are unlimited. Thus prayer is unavoidable even by the scoffer ; and its direction and value, its misdirection or non-value, resides in the suppliant, or in the hypocrite, as may be.

CHAPTER LV.

SINS AND OFFENCES.

520. SIN may be termed a religious transgression ; offence a secular one. But on this subject there is a wide boundary of disputation between the religious and the secular world. For instance take drunkenness ; who will be so bold as to define wherein it is purely a sin, wherein it is purely an offence, wherein it proceeds from moral laxity, wherein it proceeds from physical debility ? By most divines of the present age drunkenness is held to be a sin ; yet in the age only a century past it was not only tolerated by many divines, but they themselves were addicted to it, and without shame. It was at that time considered to be fashionable, so it was not accounted as one of the sins or vices. So also was it held by the secular magistrate ; and at the present day drunkenness in the eyes of the secular magistrate is only held to be an offence when the weak subject protrudes himself on the public in disturbance of the people's equanimity. Here, then, in this special phase of religion and secularism, is a subject for thought illimitable ; hence its whole compass is not to be grasped by the human mind. But the laws under which it exists are open to our study, and may be made clear to our apprehension in the same manner as laws attached to other existences. And on this subject we will meet with diversities of opinion, universal in variation. Thus, for example, in the religious world, the exercise or acceptance of patronage in the eyes of the dissenters is a sin, in the eyes of the Established Church it is not so. In the Church of England the doctrine of objective presence is a crying sin to one party, not so to another ; in the Church of Rome we have the Pope's infallibility, the means justifying the end, and no doubt many other important doctrines, dividing the minds of the people. Even in Christian

Abyssinia polygamy is not regarded as a sin, but as a grace. Then outside of the Christian faith, we have amongst the Budhists the sin of killing a worm, amongst the Hindus the sin of slaying a cow, a monkey, or a pigeon. To the pariah, the Christian, or the Mohammedan these are no sins. Again: we have the praying cylinders of Thibet, driven by water, an operation of the most sacred import to the lamas, to the refined principles of European civilization how ridiculous! Yet how many prayers are offered up to the Almighty, little less meaningless than those cylindrical rotations. But after all, the sin, if any, consists in the insincerity, or in the pure selfish objects and intentions, of the devotees.

521. Also, that which leads up to sin consists often of mere remissness, and this remissness may originate from moral obliquity or mere physical want of energy, either of which entail on the persons sins not bearing on self, but bringing misfortune on children and dependants. How many a life of misery has there been from want of fortitude in the training and education of the weak, the unprotected children, and the dependent.

522. In the secular transgression we see the same incongruity of sentiment. Offences occur in political opposition, in the warmth of debate, between equally true and generous men; in the crush of the streets or in the press of emulation. Even Miss A's blue ribbons give offence in contrast with Miss B's scarlet ones. Nor is success the least causation of offence. Offences then may be divided into the trivial and the important, often the most important because the most trivial. Rancour, hatred, and malice generated from infinitesimal points, as it were, leading to offences against bodies, creeds, or susceptibilities.

523. Hence we are led up to the question, Why does the Almighty God, the originator of cause and effect, permit a god of sin to co-exist so ubiquitously? To this question we have no answer; for by pure reason, the subject is an illimitable one, it is therefore unanswerable; it is apparent, but we cannot comprehend the whole thereof. Yet we can by reason pursue the law once the constituents are admitted, which are

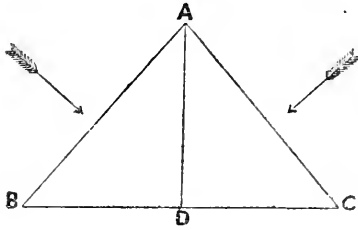
these: that as there is light and darkness in the universe, so is there good and bad; and humanity lives and oscillates between these two contrary conditions as the pendulum between its positive and negative arcs. And the law is perfectly just, also, on estimated conditions, mathematically true. By the material good we do, our ethereal reward is sure and exactly given back to us. By the material sin we commit, our ethereal punishment follows in ratio as surely and exactly. Hence our material offences are in exact reflex action to our spiritual sins. And when we approach the spiritual or ethereal powers, which we alone can do by personification, that is by idealization, we perceive the angels and the devil in active opposition. Is the man who knows not whom to follow to be accused of foolishness? But it is not for us to say who are foolish (406).

524. Thus while the good and bad are always to be seen side by side in the world, yet ethereal consciousness is given to choose between the two. This is the burden that man bears on his back and from which the beast is free, or at least we think so. Thus nature's God is ever compensating in His action; and in this manner the rich in endowments is no happier than the poverty-stricken. Hence, on universal principles, none are despicable in their peculiar grades and spheres, all by compensation being virtually equal, and pity is inappropriate excepting toward the sinful and the offending.

525. And while men accept the Originator of Cause and Effect as the God of all good, and separate the devil from Him, they cannot hide the fact from themselves that there may be a contrary conclusion. Thus the Jews quote Isaiah xlv. 7, where it is written, "I form the light, and create darkness: I make peace, and create evil." On this acceptance of a God of good and evil springs the doctrine of election common to large sects of Jews, Mohammedans, Hindus, Budhists, and Christians, and in it we see the oscillations of mind from fear to affection, and from hatred to love, by which the various shades of faith are in contrast and made apparent to our moral and ethical perceptions, which we call ethereal life.

526. At best, whether the devil be independent of God is thus a vexed question amongst theologians; or whether God

created the devil to disturb us is another. In either case the mathematical law is the same, as in other existences, qualities, or properties (158). Let sanctity, the capital of religion, be like unto a true cone ABC ; then it will be seen that it is



maintained in its elevation by opponent tendencies in the direction of the arrows. And what is the opponent tendency to good? Is it not evil? And what do either carry with them? Is it not the bounty of grace and the load of sin respectively. Hence grace is the supporter of sins and offences, rising and falling with them in equal ratio; and, *vice versa*, sins and offences are the supporters of grace. But so compensating is nature in its requirements, that while grace opposes sin, so presumption and callousness defaces the one, while forgiveness and pity palliates the other.

527. Then as sins and offences perforce must abound, so forgiveness and pity are a corollary thereto, which the impious dispute.

CHAPTER LVI.

BELIEF IN THE FUTURE.

528. If the future to man be infinite, then, as in the case of a point or a straight line, infinitely small and never-ending respectively—we must without demonstration accept it, otherwise we cannot gauge the laws affecting it. Some men profess to believe that there is no future after death—that there is personal annihilation; yet we have shown that the most highly organized religions, holding this profession, belie their conclusions (383). They, as well as we, have to accept the atom and the point as things which have existence, though they be of no magnitude; a paradox in pure reason. In other words, we have to idealize them by acceptation in faith and reason combined. In the same way we come to a belief in the existence of the soul. It is an ethereal influence, whose nature we cannot grasp, and we can only speak of it by acceptation. So when men tell us that the soul of another cannot be rejoined to his body; how can they prove the negative? They say they have never seen it; men have never returned to life in their experience. But neither do they see many things in which they believe (492). Thus the annihilist can prove nothing by the pure reason on which he relies. He says matter cannot be reproduced, owing to the soul having no existence out of the body; yet do we see everywhere such processes going on. In the material universe rays from the sun pass through the void, dead vacuum of ethereal space, illuminating and reviving matter on the earth. A ray from a fixed star equally (in ratio) does the same after a lapse of 500 years in speeding from the heavens to the earth.

To the body of man (ever in a state of construction and destruction from his birth to his death, so that no same matter

or image remains—in life the same, in death the same) these rays are as the soul, to illuminate and revive him.*

529. This leads us to the enigma of living humanity in regard to the material and moral constituent attributes in his nature; viz. objectiveness and idealization. When we cast our glances at the extremist on either side of the argument,—the champions of faith or the champions of reason,—we see the discordant positions in which they place themselves. As for example, we read in the introductory letter to Buchner's work on "Force and Matter," the following passage: "The silly disputes about religious things which have done so much injury to humanity, and prevented its progress, will cease [under his scheme], and the horrors and persecutions to which they give rise will be superseded by universal philanthropy." Here then we have the champion of pure reason building up for himself such an Utopia of universal, perfect bliss and happiness in this world, as has ever been conceived by the most enthusiastic champion of faith alone. Thus, if religionists have their vagaries, so also have scientists theirs in full measure. What are the beliefs in the future of the several main religions in the world? is the question to which we are now brought. We need not do more than allude to the exuberant fancies of Greek mythology, wherein the future state is depicted with accuracy and minuteness, and wherein poetical idealizations are indulged in without stint or bounds. There appears to have been a transition period in the ethical and religious life in Europe, when modern beliefs in the future overcame the beliefs of the ancients. But we pause before we admit that that transition period has entirely passed, for the Churches preach one doctrine, whilst our schools, academies, and universities teach another. And in the mind of Milton, the poet of revolution, we note the strangest mixture of the religious and the profane—the most incongruous medley of the works and actions

* The reply of Christ to the Sadducees who said there was no resurrection was, *Ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν, οὔτε ἐγκαμίζονται, ἀλλ' ὡς ἄγγελοι τοῦ Θεοῦ ἐν οὐρανῷ εἰσι* (Matt. xxii. 30), of which we have read many interpretations.

of God and Satan, Jupiter and Pluto,—most puzzling to the staid inquirer.

530. In regard to modern religious beliefs in the future, we can only note the salient points culled from confessions of faith, catechisms, and other sacred works; and turning to the principal sects of Christians, we examine a catechism* belonging to the most powerful of these, which is known as the Latin or Roman Catholic. Here we find it stated that mortal sin kills the soul by depriving it of its true life, which is sanctifying grace, and because it brings everlasting death and damnation on the soul. That purgatory is a place or state of punishment in the other life, where some souls suffer for a time before they can go to heaven. That there is a resurrection of the body,—that is, that we shall all rise again on the last day with the same bodies which we had in this life. That our bodies shall rise united to our souls, to share the soul's eternal bliss or misery. That the bodies of the saints shall rise glorious and immortal; that the bodies of the damned shall also rise immortal, but to live for ever in eternal flames. That Christ will say to the wicked on the last day, "Depart from me, ye cursed, into everlasting fire, which was prepared for the devil and his angels." That the wicked must go, both body and soul, into everlasting punishment. That the just will enter with glorious and immortal bodies into life everlasting. That life everlasting means, that if we serve God faithfully in this life, we shall be happy with Him for ever in heaven; and that happiness of heaven is to see, love, and enjoy God in the kingdom of His glory, for ever and ever, amen.

531. Now, turning to a Confession of Faith † of a Protestant sect of Christians, we find the following beliefs in the future set forth: viz. That the bodies of men, after death, return to dust and see corruption, but their souls (which neither die nor sleep), having an immortal subsistence, immediately return to God who gave them. The souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, and await the

* Butler's Catechism.

† Westminster.

full redemption of their bodies ; and the souls of the wicked are cast into hell, where they remain, in torments and utter darkness, reserved to the judgment of the great day. Besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none. That at the last day, such as are found alive shall not die, but be changed ; and all the dead shall be raised up with the selfsame bodies and none other, although with different qualities, which shall be again united to their souls for ever. That the bodies of the unjust shall, by the power of Christ, be raised to dishonour ; the bodies of the just, by His spirit, with honour, and be made conformable to His own glorious body. That God hath appointed a day wherein He will judge the world in righteousness by Jesus Christ, to whom all power and judgment is given of the Father. In which day not only the apostate angels shall be judged, but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil. That the end of God's appointing this day is for the manifestation of the glory of His mercy in the eternal salvation of the elect, and of His justice in the damnation of the reprobate, who are wicked and disobedient. For then shall the righteous go into everlasting life, and receive that fulness of joy and refreshing which shall come from the presence of the Lord ; but the wicked, who know not God and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord and from the glory of His power.

532. Then, referring to the beliefs in the future, as set forth in the Anglican Church, we find in their Catechism that they confine themselves to believing in the resurrection of the body and the life everlasting. We next find in their Articles of Religion,—consented to by Convocation in the year 1562, reprinted with a royal declaration prefixed thereto—that the Romish doctrine concerning purgatory, pardons, worshipping and adoration as well of images as of relics, as also of invocation of saints, is a fond thing, vainly inserted, and grounded with no warranty of Scripture, but rather repugnant to the

Word of God. Then in the creed called the Creed of St. Athanasius, we find the following: "At the coming of Christ to judge the quick and the dead all men shall rise again with their bodies, and shall give account for their own works; and they that have done good shall go into life everlasting, and they that have done evil into everlasting fire. This is the Catholic Faith, which, except a man believe faithfully, he cannot be saved." Thus, what may be termed the principal European Christian faiths are very reticent in their idealizations of the future. And it will be further observed that the Latin and Teutonic confessions, which were drawn up entirely by priests, are the most specific in opposite extremities; while the Confession of the Anglican Church is notable for the mildness of its polarity, the Creed of Bishop Athanasius forming a singular exception in it. Herein we see the mollifying lay influence, as at that time represented by King, Queen, and State.

533. But that these Creeds and Confessions have satisfied all Christendom cannot be asserted. A yearning after a knowledge of futurity, a painful uncertainty in some or most, is not to be suppressed. Thus amongst many minor sects, and largely amongst the professors of the Churches above-named, we find a constant questioning on the experiences of a future life. Reason, the counterpoise and modifier of faith, asks, How can the soul be tormented without the body yet being attached to it, as in the purgatory of the Roman, or in the intermediate hell between death and judgment, of the Presbyterian Churches? For a temporary offence, why should God punish everlastingly, and especially by the most horrible of pains, viz. fire? Is such a process consistent with all His other laws in the universe? How can a substance such as a body be everlastingly burnt but never consumed, an event impossible by the laws of physics? Why should God decree these horrible things for the manifestation of His glory? are the inquiries of the questioners. Some Christian sects take refuge from these doctrines by interpretation of Scripture in a manner diametrically opposite, and declare that there is no resurrection but for the elect; and the elect will only be of those who are true believers at Christ's coming. Thus they spiritually save themselves by anni-

hilation of *all* but self, quoting chapter and verse for the same ; and in this they are as selfish as the predestinationists, and as far from the law of Christ, which is one of universal love and unrestricted humanity and grace. There can be no second-hand interpretation of this, even by an apostle.

534. To some the idealizations of the Christian heaven have an attraction. To others again, living everlastingly doing nothing but one thing, even though that be good and glorious, is but a tame end to much "exercising;" too much of the cathedral routine in it, as it were. Life between contraries has yet stronger attractions for them—marriage and giving in marriage, the love, joys, and griefs of the world's panorama. And fancy whispers, What of new everlasting life, if we know not our beloved mothers again, as we honoured them in the flesh? If we cannot kiss our devoted wives, and hug our darling children to our bosoms, not as they were when grown old, haggard, and selfish, but as they were in the hey-day of their youth? Such joys and happiness men would call their paradise. But the Westminster divines put their saints in the highest heavens. Some ask, Are these above Sirius? as it looks out of the dark sky so cool, forbidding, and so far, far away. "Oh! that cannot be," cry they with sinking despair. These divines were cold heartless men; hard as from a fresh-fought battle-field with their fellow Christians, whereby all humanity, love, and benignity had been crushed out of them. They lived in the days of mutual burnings at the stake, and by reflex action carried their cruel faith to all eternity; they revelled in materialism and objectiveness, and hated the benign lessons of allegory. Thus the members of the Christian Churches live in universal variation; let us see how it is with other creeds.

535. Turning to the bible of the Mohammedans, we find it stated that the Lord shall surely gather mankind together unto the day of resurrection. That in heaven there shall be rewards for the devout, in gardens through which rivers flow and wherein they shall continue for ever, and they shall enjoy the rivers free from impurity. That the unbelievers shall perish in the next life. That those who die in battle shall have a great

reward. That whom God has cursed shall be changed into asses and swine. That whoever believes in God and in the last day doth that which is right. That unbelievers shall have boiling water to drink and shall suffer grievous punishment. That the fate of every man is bound about his neck, which shall be produced unto him in the day of resurrection, in which all his actions are recorded. That we pray the Lord to avert from us the torments of hell, for the torments thereof are perpetual. That the sincere servants of God shall have certain provision in paradise, viz. delicious fruits. That they shall be honoured. That they shall be placed in gardens of pleasure leaning on couches, and near them shall lie the virgins of paradise refraining their looks from beholding any except their spouses, having large black eyes, resembling the eggs of an ostrich. That dregs of oil shall boil in the bellies of the damned, like the boiling of the hottest water. To the believer, he shall have agreeable and beauteous damsels.

536. Such is the idealized future of the Mohammedan as extracted from the Koran. But we find from Lane that traditions differ much respecting the fabric of the seven heavens, and the situation of hell (Jehannem) has been a subject of much dispute. On this we need not enlarge, but merely mention that Mohammedans (in proportion to numbers) are as much divided into sects as Christians. First there are the Shiahs, Sunis, and Wahabis (Roman, Greek, and Protestant); and these again commingle with other creeds in various parts of the world, so as to exist in comminuted sects—in numbers and variations not to be counted.

537. The essential difference between the heaven of the Christian and that of the Mohammedan will be seen to lie in the spiritual joys depicted in the former and the sensual indulgences promised in the latter; but in principle their hells are analogous, both are sensual in their pains and penalties.

538. Next, turning to the Budhists, whose numbers exceed those of any other religious system, we find amongst the cultivated minds (469) as much difference of opinion as we have seen to exist in other systems. Cultivation in mind is like steam in material, it permeates and ransacks indiscrim-

inately. So in this attainment, the greater the knowledge the greater the burden. Uncultivated minds escape the oppression of the latter and find rest in the persuasions of their peculiar sects. Small experiences give narrow scopes and stronger dogmas. Hence amongst the Budhists (and I write from long and actual experience of their ideas, imparted personally) we find that, as with the ancient Romans, the lower classes abhor the religious susceptibilities of the higher, and call the inevitable differences of faith and doctrine scepticism, and of which a parallel may be drawn near home. The popular belief—*i.e.* the belief in the future, of uncultivated minds amongst the Budhists—centres in metempsychosis, with the consciousness of the soul of personal former existence; and their hell consists in the torture of such soul in the bodies of lower animals. Thus the soul of a deceiver transmigrates into a snake, a voracious man into an alligator, a despicable fellow into a worm, etc.; and this continuously, for better or for worse, into endless existences. Thus while Budhism varies from other beliefs, yet we see a strange parallel in the old cave pictures in Orissa and the Saxon ecclesiastical wall paintings in England, where the bodies of the damned are depicted as being cut up by saws worked by monkeys. In these horrid realizations, these Manichean heresies of the time, we see the lower and more ignorant grades of the priesthood pandering to the inhuman feelings of the gross and the ignorant. But under similar circumstances, where is it otherwise? Is a Norman McLeod or a Dean Stanley appreciated by the uncultivated classes of the black country or the manufacturing towns? No. The high philanthropy and grace of their religious standard are unapproachable, and therefore unappreciable, by these. Yet, should we condemn one or the other on this account?

539. In Hinduism we have all the above phases innumera- bly exemplified. In that Fetishism (360) which professes to ignore a future, we have noted its abject fear of things un- seen; thus it escapes not the burden of life, even though it has no hell in future. So true is nature in its counterpoises, that it requires that such Fetishism should have a hell, exist- ing and ever present.

540. Hence, in the problem of the future, as between, or by, man and man, there can be no condemnation. But as there are those who would everlastingly condemn their neighbours and all the world besides—nay, who are very angry at the supposition of even a contrary thought,—we may, in passing, reiterate that our principles lead us to conclude, that though a man may not condemn others, he may condemn himself, provided in doing so he does not injure others. So also in sects. The members of sects may, under the same conditions, condemn members within their communion, but not those out of it. In this manner Greek may meet Romanist, and Episcopalian may meet Wesleyan or Presbyterian, as brothers. But logically this conclusion takes us beyond the precincts of Christendom; for a Church contracted is not a Church universal. The principle embraces all peoples, kindreds, and tongues. Thus, what is to be studied is mutual kindness and forbearance,—an universal love,—even though in spite of ourselves, by objectiveness or idealization, we differ.

541. But, says the questioner, idealization is a myth, objectiveness a material fact,—as the ethereal space and the solid planet. Our reply to this is, if there be no ethereal space, there can be no solid planet; so if there be no idealization, there can be no objectiveness. The eye of the soul is faith, so the focus of man's consciousness is idealization, and objective feeling is the bodily reflex thereof. To have lived and to live is to live eternally (528), though the doctrine be beyond the boundary of pure reason.

CHAPTER LVII.

PREDESTINATION AND FREE WILL.

542. WE now come to the battle of principle between predestination and free will, these opponent doctrines being implanted in the mind of man, and to which the subject of our last chapter has close relation.

543. The doctrine of pure predestination logically ignores works; for what would be the use of works to a person whose soul and body were predestined to bliss or to torment? On the contrary, the doctrine of free will logically supports works, these being of the highest importance, for good or for evil, to a person whose soul and body depend on their exercise. There is in the human mind infinite variation of sentiment in regard to such doctrines; and when they are carried to extremes, piety becomes profanity.

544. Turning, for instance, to an eminent commentator of the predestinarian school, we see that even in trivial and irrelevant matters he speaks of what God will do; and while supporting the sacredness, entire truth, and plenary inspiration of Scripture, he talks of the writers in it, as plain Matthew, Mark, Luke, John, etc. In this commentator we see the acme of personal exaltation, combined with the selfish security induced by unalloyed predestinarian faith. In his bibliolatry he mistakes his own interpretation for the Word itself; and in doing so he confounds God for his elder, and the apostles for his younger brothers. Such is one view of the predestinarian in the extreme.

545. In another we see the humble votary on his knees, approaching God with fear and with shaking knees, and crying, "O Thou most awful and dread Spirit, who condemnest—and justly so—by far the greater majority of mankind, by Thy irrevocable will, to torment, with yellings and writhings, in

hell to all eternity; being myself of the elect, may my little ones not be of the vast non-elect, though Thy law of predestination be nearly all but against them." The daughters sob at this, and the sons feel revulsion from their innermost souls; but both come to the same conclusion, "Why should we not enjoy delicious sin in this world, seeing there is so little chance of escaping from the penalties of that life which father gave us?" Hence in those counties of Great Britain where these extreme views of God's predestination are promulgated, the returns of the Registrar-General of Great Britain mathematically point out the effects thereof, in the greater immorality of the populations. The ethereal is thus a reflex on the material (16).

546. We have also personally had occasion to observe the extreme predestinarian preacher exult in his prowess. Rubbing his hands with satisfaction, he would cry, on a Sunday evening, as the whisky toddy was set before him, "Ellen! how I made them quake!" Thus his extreme piety resulted in excessive hypocrisy and unsanctified thoughts.

547. And is there any difference in result as regards the holder of the doctrine of free will in its extreme? None. The path is from an opposite direction, but convergent. If free will be all in all, then absolute belief is unnecessary. Free will has, as a corollary, free thought as well as free action; and if the actions of the holder be bad, so may they be compensated for by good actions—that is, by good works. The pure free-willer, therefore, may and does go on in a course of dissipation, profligacy, and immorality, under the presumption that all these may be extenuated by good works,—by the building of a church or the performance of a pilgrimage, or by doing a penance. His course, nevertheless, as with the pure predestinarian, is marked by the same moral blots and ugly gashes; and as with the preacher, so with the priest,—the resultant is hypocrisy.

548. Predestination, however, has this advantage, it requires no money outlay; for money outlay on souls predestined would evidently be wastefulness. Thus it is a doctrine held in great affection by the poor, and its *habitat* is in square rubble chapels, or wooden-boxed *houses of God*, as they irreverently

term them. Free will, on the contrary, is an expensive luxury of indulgence; for, as good works cost money, so money must be had. Hence this doctrine can only be conscientiously adhered to by the rich. Its *habitat* is in highly-decorated ashlar churches, or gorgeous and sumptuous cathedrals, irreverently called the humble *abodes of Christ*. Thus religion lives between extreme and opponent sentiments, and we come to see the explanation of the enigma of Solomon when he cries, "Be not religious over much. Why shouldst thou destroy thyself?"

549. Again: the doctrine of free will is offensive with perplexing perversity to democratic religious people; for though the very basis of their communion is in personal freedom of conscience, yet will they not tolerate this privilege in others. In this we behold another example of objectiveness utterly opposing idealization. How few can admit the propriety of a spiritual doctrine against their fleshly senses. And the doctrine of predestination holds the same place in the hearts of the autocratic. To be damned to eternity, notwithstanding all the good works they do, to their view is a consummation not only most unfortunate, but most unjust. And these contrary sentiments influence the Christian beliefs in other doctrines in ratio to their hold on the several, or many, grades of mind. Hence, according to their several constituents, the resultants are mathematically produced. God's law is always true, and thus it is that Christians hold diverse views on the doctrines of original sin, the atonement, effectual calling, baptismal regeneration, the objective presence, etc., etc.

But it is not Christians alone that have these differences. The principles war against each other in other creeds, and the peoples that hold them struggle with each other also, in all nations and religions.

Thus religion feeds antithesis, and in it the human mind forms the pendulum that oscillates between the poles of the ethereal universe.

CHAPTER LVIII.

FREE THOUGHT AND FREE CONSCIENCE.

551. THE difference between freedom of thought, generally termed free-thinking, and freedom of conscience, is this,—freedom of thought implies freedom also, not only to ventilate thought, but of acting and talking, which cannot be done without infringing on the normal equanimity of others. Thus when the ventilation of thought graduates into license, it discomposes others, to their annoyance or dissatisfaction. It becomes a material or an ethereal offence, just as freedom to drink graduates into drunkenness, and so is punishable. But under the law of universal variation (43), freedom of thought has not the same significance or force in all countries. Thus what could be done in England or America, could not be done in Portugal or Egypt; the mental and physical conditions of the populations having little in common and much in opposition. Take the subjects of religious processions, bull-baiting, slave-holding, exposure of nakedness, etc., in the latter countries, and ask if these would not discompose the normal equanimity of the populations of the former, and *vice versa*. The same rule obtains in relation to public speech, popular franchise, sectarian commination, etc., etc. Freedom of conscience properly implies nothing further than the right of private judgment, involving no intrusion on the susceptibilities of others. Thus freedom of conscience is the heaven-born right of every man, and over which no man, or class of men, may exercise coercion. In the defence of this heaven-born right man risks his life and takes away the lives of others. The cause of this is in the immaculate sympathy between man's body and soul, accompanied by the reflex action in him, between his material and ethereal attributes. Destroy conscience, and you destroy the soul's consciousness, which is death. Non-freedom of conscience in

a man, then, means a moving body with a dead soul, which is an impossibility. Men may try to sway conscience by persuasion, which is the great ambition of the various sects; but when they apply coercion, the vital and irradicable forces in the subject are called forth to defeat the object.

Now if there be cause proportional to effect—as between man and man, or sect and sect, or nation and nation—so the principle will hold true as between man and woman. Man is the seeker, woman the holder (179); man the gatherer, she the concealer. He lives in the freedom of thought, she in the retention thereof. Hence, when we see a freethinker in a woman, we see a being in an abnormal condition, derogatory to her status and usefulness in her appointed condition. But freedom of conscience both have, as the heavenly gift bestowed on them. In this one may gently persuade the other, but neither can coerce. A man's coercion of a woman's conscience rebounds back on him in proportion to the force he ethereally or materially uses in that coercion, either to his ethereal or material discomfort, disgust, or alienation of affection. So also a woman's persuasion on a man—indiscreetly, injudiciously, or over imperatively exerted, even though there be no coercion—re-acts against her material or ethereal status, influence, or moral power, exemplified in the man by irritation, disrespect, or unfavourable reflections against her.

552. Thus the true path of equanimity lies in mutual consideration, a bearing and forbearing, disinterested toleration of each other's faults. In the one case they live as the angels; in the opposite they live as the devils.

CHAPTER LIX.

CHANGE A NECESSITY OF THE MIND.

553. MAN'S philosophy is the resultant produced by the various constituents of his acquired knowledge. Hence the constituents must have tendencies on either side of the resultant, such resultant being the mean of these. Man's religion is the resultant produced by the various constituents of his accepted persuasions. Hence the constituents must have tendencies on either side of the resultant, such resultant being the mean of these. Now, as man's constituents of acquired knowledge and accepted persuasions are constantly varying as he increases his experiences from youth to old age, or, as he is influenced by superior or inferior minds, so must his philosophy and religion also vary. Hence, though doctors and divines may attempt to stereotype either, by rules and doctrines, man himself can never be stereotyped, but with life his mind must change. Even if Bacon and Locke's essays, the Bible, the Koran, or the Veda be stereotyped, he varies his interpretations thereof to his own resultant. In change, then, is philosophical and religious vitality. No change, no necessity for the academy, no necessity for the Church. Man can therefore only be said to have a philosophy or a religion for the time being, and the desire to model these to one's own views is the innate force that sends forth the philanthropist and the missionary to all parts of the earth. Then, as change is the fountain of philosophical and religious energy, so must philosophers and divines vary from each other at one time and from time to time,—disputing but seldom convincing, and convincing but to dispute again. Toleration permits the ever changing current to flow calmly. Intolerance rends friendships and breaks the peace of society. Mutual consideration is the true guardian of the

hearth. How few can exercise this even to a partial extent ! We see it in the mercantile cities of the far East, where Hindu shakes hands with Christian, Mohammedan with Budhist, Fetishist with each and all. In this way they bear each other's burdens, showing an example to those who think themselves better than all the world.

CHAPTER LX.

IS RELIGION PURELY EMOTIONAL, PHILOSOPHY PURELY REASONABLE?

554. As this question has lately cropped up many times in religious and scientific circles, it becomes us to canvass it here. And in approaching it, the first consideration appears to be, In the arena of man's thoughts and interests, is religion confined to the emotional, philosophy to the reasonable; and if not, can they be? That they are not is evident from our premises (1). Step on any Sunday into the churches and chapels of the land, and you will soon find that, so far from religion being emotional, much of it will be found to be eminently sedative, if not soporific. So also on a week-day, visit any of the meetings of men calling themselves scientific, and how unreasonable will their conclusions appear to many of the human family (529). We have shown that many, to believe, would have to be convinced against their reason (487). Thus to some philosophy is unreasonable, to some religion unemotional. How then can the one be made a matter of pure reason, the other of pure emotion to all? The answer is, that neither can be; for religion and philosophy being illimitable (488), and acting on men's minds, which are in universal variation, in both, emotion and reason will do their parts.

555. And in reality we see this to be the case. Objectiveness and idealization in opposition, in different grades of mind, constitute the arena in which emotion and reason germinate, feed, grow, and do battle. The arena may be religion or it may be philosophy, the battle is all the same. Minds differently constituted enter the lists, in order to convince or overpower, but the strife is endless; emotion with its rhetoric, reason with its impassiveness, alternately advance and retire. We have shown that philosophy must of necessity commence with

an admission, without demonstration (1) ; so religion must be based on faith, without ocular or sensual proof. Hence religion may be as reasonable in every degree as science or philosophy, but by a converse process of the mind. Nor can it be denied that, in the service of religion, the reasoning powers of not only the most philanthropic and disinterested of mankind have ever been engaged, but the talents of men of the most acute perceptions also. Hence from religion we cannot withdraw reason. On the contrary, there is no subject on which the reason of mankind is more exercised, be it from the pulpit, in the streets, or by solitary cogitations in the green lanes. It moves the living masses, who are of greater import than the mountains of the earth.

556. Nor from philosophy or science can we withdraw emotion, when we see the electric fluid binding all the world daily in one system of intelligence, when we see the mighty steam vessel speeding on her way over the vast ocean, or when we see the thunders of an *Inflexible* bellowed forth at the touch of the top of the finger ?

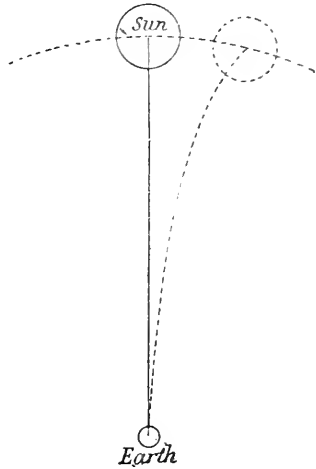
557. Then we may not curtail the functions of emotion or reason, or confine their operations respectively within *religion and philosophy*, whose radical difference consists in the former commencing with belief the latter with admission, out of which all their deviations and ramifications flow. Thus they commence not far apart, for we have shown that ethereal belief must often be against our material apprehensions (492), while admission is nothing more than belief in like manner constantly subject to question in its obverse conditions.

CHAPTER LXI.

APPREHENSIONS AND DIS-APPREHENSIONS OF TRUTH.

558. CAN a line, even if accepted, be objectively straight? Is it not straight only by idealization? We can idealize that the shortest distance between two stationary points may be in the direction of a straight line, but no straight line notwithstanding. True, objectively straight it may be, and apparent to the eye; but that which is apparently straight, ideally is not so. The grosser part of our nature apprehends it as such, our more refined not so.

559. Thus pencils of light are objectively said to shoot out from the sun in straight lines, and they apparently reach the observer on this world as such. But is it ideally so? No. Rays emanating from the sun take eight and a quarter minutes to reach the earth, so the relative positions of the two spheres must have altered in proportion to the progress in orbit. Hence, geocentrically speaking, the pencils of light which we see now belong not to the apparent or objective position of the sun, but to a relative position he occupied previously. Thus the objective and idealized pencils of light from the sun are not one and the same, and though objectively straight are curved by idealization, as shown in the diagram. One pencil true to the sight, the other true to the understanding; both true in their respective phases, but neither true to man when he as-



sumes an absolute position for both. Those who accept this position find their two natures viciously at war with each other.

560. And the principle in regard to the pencils of light from the sun are greatly more exhibited in the fixed stars, whose rays do not reach the earth till many years have run their course.

561. But descending to illustrations near at hand, can a straight line be ideally exhibited? No. It may objectively be displayed to the material senses, but not to the ethereal understanding. The longest straight lines that man in his modern mechanical excellence attempts to effect are very short indeed; those attempts are always subject to question, and tried with delicate tests, never perfect. The piston of a steam cylinder, objectively straight, is yet not proof against the defect-searching properties of steam. The straight edge of the engineer, how difficult even objectively to attain; ideally, is it attained? Let us see.

562. All ponderable subjects are under the laws of gravity. This is the case whether they be great or small. Thus, taking for example one of the commonest of illustrations, viz. the ropes of a ship. To the observer at a distance all appear, or may appear, straight; whilst to the near observer they are not straight but bent. To the former they are objectively straight, to the latter they are objectively bent; in apprehension both are contrary, but correct according to their several positions or beliefs. Neither to be converted till their positions are identical, *i.e.* till their statical constituents concentrate. But it is open for either to idealize, and to declare to be true—straightness in the ropes, or the converse—their curvature.

563. But going to a more refined illustration of our thesis as we find it in works of metal. In copper, iron, or brass we find not only objectiveness and idealization in opposition, as between separate individuals, but as between the two natures in internal self. Thus the straight edge, say of copper or brass, is said to represent a straight line at its quoin. It may to the sensation be straight, but is it mathematically so? No; for poise we it at each end or by the middle, so then surely

gravity begins to bend it. Or extend the assumed straight line by the level, and it follows, not a straight course, but a course conforming to the curvature of the earth. Or attempt to maintain its straightness by application of the secants, still you get entangled in the deviations from truth and straightness by local attraction, abnormal gravity, and aberration of the zenith; and having extended your line only it may be to three miles, persons even under the influence of unaided sight at one end would declare that the other end was out of level. Thus persons at each end would be at issue one with the other, each judging by and from his own position, making his one position the standard to his neighbour. But both by idealization could admit and declare the line to be level; this by compromise; this at the half-way distance between two opposite tendencies; level at the middle, not level at the ends, notwithstanding.

564. Now, in regard to these contrary apprehensions of the mind, people quarrel in direct ratio to bodily approximation, or in inverse ratio to bodily distance; also in direct ratio to material interest, or in inverse ratio to ethereal interest. Thus sectarian quarrels are always most bitter because in bodily approximation in respect to material interests; such as patronage, stipends, livings, personal influence, etc., etc.; less bitter, or bitter not in any degree, as between Christian and Hindu, Mohammedan and Buddhist, living far apart.

565. Hence, as in proximity and distance there may be degrees, so we may see that in persuasions there are also approximation and deviation more or less gradual. The acceptance of doctrines by sects has been shown to be under the influence of the material constituents reflecting on their ethereal nature; and amongst them we see how approximations and deviations are brought about by gradual change of personal position.

Thus, for example, take the holders of any absolute doctrines, such as salvation by faith, by grace, or by works, respectively alone—or on the other hand, perdition for the lack of these qualities also respectively, and we find the objective feelings of such people immediately at strife with their idealization of truth. In the Christian, the Hindu, Buddhist, or Mohammedan

the principle working on the mind is the same ; none escape the dilemma.

Taking the population of the world as historically estimated at the Christian era ; according to any or all such absolute doctrines, twenty-four thousand eight hundred millions of souls, owing to obtuseness or ignorance in themselves and cruelty in the Almighty,* have been condemned by Him to everlasting torment ; and at the best only six thousand two hundred millions have been saved. But further, to the objective faith of many, not even the thousandth part of the latter number.

566. Thus objectiveness is here also, in various degrees, according to statical position, unerringly in opposition to idealization,—sometimes approaching similar persuasion, sometimes receding, in no two persons ever identically the same. The level of the one not the level of the other ; the straight line of the one a curve to his neighbour ; the rope of the one straight, of the other bent ; this also, in each individual in their respective objective and idealized apprehensions. The acceptance of a persuasion in the one has its counterpoise in the comprehension of the other. Hence objective salvation becomes idealized perdition,—innate sin, immaculate sanctity,—grace of God, square rubble chapels, penurious works by the people ;—gorgeous cathedrals, hollow worship. The inconsistency is unavoidable ; obtrusive piety—the result of excess of objectiveness and deficiency of idealization—is always linked to want of charity towards some neighbour ; no mouths are fuller of imputations against their fellow men and give utterance by rote to the epithet “ *No Christian.*”

* In one of Wesley’s controversies with Whitefield, the following dialogue occurs :—

Wesley : “ Brother, are you aware what you have done to-night ? ”

Whitefield : “ Yes ; I have defended the truth.”

Wesley : “ You have tried to prove that God is worse than the devil ; for the devil can only tempt a man to sin, but if what you have said be true, God forces a man to sin, and therefore on your own system God is worse than the devil.”

It may be remarked that Whitefield held the doctrine of particular election, and was against the doctrine of the *in-being* of sin being destroyed in this life.—*Life of Wesley.*

567. The question then arises, What is truth; oh, what is truth? Truth is the line drawn at the junction between these contrary sentiments; ever existent but never present; beyond the inscrutable motamentum; infinite in minuteness as the atom is in space. Thus, what is truth must depend on the sentiments of the living person; it is each man's own, and no one can take it from him. He may be tortured and terrified, so that the Divine element in his nature may be scotched, yet in life it never can be killed. He may vacillate only to vibrate to the other side; now doubting, now confirmed,—next believing then disbelieving,—now in hope, then in despair,—but truth, that equilibrium of opposite forces, always existing in the balance notwithstanding.

568. "But the Divine gift of saving faith," cries the zealot and the bigot, "is not with all." Let it be so; our argument questions not the faith of others. Let it not be saving faith then, still your objective feelings are against your idealizations. Admit God to be Almighty—then He can save all. If so, then He wills not to do it. In this position we see the mind vacillating and questioning God's justice, and asking itself whether He be malevolent or benevolent* (565). Thus by some to call God by implication malevolent is orthodox, to call Him benevolent heterodox. Hence a man in impressing his own apprehensions of truth on others unwittingly maligns the Deity. How weak we are when we assume to ourselves the dictation of universal dogmas. How can we condemn others for their beliefs, when we ourselves are led to such false issues?

569. But we hear the question, Does not your argument tend to wipe out all religious institutions? To this we say no; on the contrary, it affords the strongest proofs of the necessity of such institutions. Objectiveness is half of our very nature, and by that nature we must live in sections of the universal disc. The religious sects are but spokes in the wheel of the Church universal, and their members find truth in the conditions appropriate to themselves. No one can deprive them of this privilege (567). And sects demand their exponents—a

* Wesley: see preceding note.

priesthood. It is of little consequence whether the people are the sheep or the pastor the mere delegate; there must be church and priest for the people, in some shape or other. To banish these is chimerical, a wild scheme of the utopian or the sceptic. But the ideal is the more refined and subtle, the higher the phase of man's constitution. Its cultivation cannot be repressed, and the more enlarged the experience, the greater the learning in the individual, the higher is his humanity. Thus while objectiveness in us tends to monopolize grace, idealization tends to share it with others; and any one who will unbiassedly read Christ's teachings must admit that they abound in lessons of forbearance, love, and good will towards all men.* Hence in the living Church, which we say resides in man's ethereal aspirations, is objectiveness pressing against idealization, ever impinging but never crushing or overcoming; the one living on the other; ever opponent, ever mutually supporting; never concurrent, yet never destroying.

570. These facts being admitted, it also will be admitted that in the economical interests of a nation—which is worth preserving—the policy of supporting religion, nourishing it with anxious care, is also necessary. For let religion, the channel by which the ethereal aspirations of the people is evolved, be abased and despised, so will that abasement and despicableness curdle the hearts of the people—inviting revolution, anarchy, if not foreign conquest.

571. But what is truth? men ask again. How long have we sought it; and as we clutched at it, has it not vanished away. The zealot and bigot cries, "I have truth," only to condemn all his fellows (545). Is it truth, this self-elevation, this non-self humiliation? If God be truth, in what do we see

* As already noted (334), the secondary and controversial doctrines emanate from the Apostles, as for example, referring to the Westminster Catechism and taking Predestination, we find the authorities quoted: 1 Tim. v. 21; Matt. xxv. 41; Rom. ix. 22, 23; Eph. i. 5, 6; Prov. xvi. 4; 2 Tim. ii. 19; John xiii. 18. Next taking Election: Eph. i. 4, 9, 11; Rom. viii. 30; 2 Tim. i. 9; 1 Thess. v. 9; Rom. ix. 11, 13, 16. Then, Capricious condemnation by God to dishonour and wrath: Matt. xi. 25, 26; Rom. ix. 17, 21, 22; 2 Tim. ii. 19, 20; Jude 4; 1 Peter ii. 8. The examples might be continued to an unlimited length.

God? "We His children, He our Father," says the Christian and Hindu. "We His slaves, He our Master," says the Mohammedan. "We the living, He the dead," says the Buddhist. Let us ask under all these conflicting sentiments, What is truth, that we may also see God? To us revealed; to our neighbour notwithstanding it may not appear as revealed.

572. Truth existent to our sight, is as the contending armies in battle. No truth in sight, then no contending armies,—no battle. The contending armies in battle in sight, being truth, is in truth God in sight. For without the battle there would be no contending armies,—no opposition,—no truth. To one opposite army, self-good; the other, evil. To the other army, also self-good; the opponent, evil. Yet by God held in just balance, so that we see truth—Himself. Before the battle began there was no battle existent; after the battle is over there is no battle existent. Hence no God, no truth to sight; when there are no two armies contending in battle.

573. God in truth, then, is perceptible to man only through an infinitely small motamentum of time, in such manner as he sees the world existent through the infinitely minute focus of space (15). Man sees the battle never the same, but always changing in aspect; souls that were in life, now in death; squadrons that held the field, now swept away; the heart that loved fondly, the eye that delighted, the mouth that kissed, the arms that pressed, now stolid and rigid, not to be moved in death; fountains of tears, shrieks of lamentation—stir not. Hence the battle of the hour is not the battle of a former or a later hour, not the battle of a former minute or a later minute, not the battle of a former moment or a later moment; but the battle is seen by truth in God through the infinite motamentum, which knows no time but eternity.

574. If God is truth and eternal, then God is as the battle of the two contending armies; and the battle as seen by self is not the battle as seen by others at the same time, because both are not in the same position (43)—not later and not sooner. Their battle is therefore not our battle, their apprehensions of truth not our apprehensions of truth; but truth and God only by mutual concession; truth and God to two or three or more

only in sect; truth and God only in persuasion; truth and God only in religion divided, not in religion universal. In contention there is life. In sects, priests, and exponents there is religious life, and these exist only by contention. Truth and God can only be seen by man in this contention of sects, priests, and exponents. We would live at peace, yet where is peace? For we condemn our neighbour because he is not at peace, because his objectiveness and idealization are non-concurrent and he has doubted, and because he confesses his doubts he is anathematized by his fellow, who himself cannot but ask his own conscience whether he also doubts and has doubted. Thus—

“Man’s inhumanity to man makes countless thousands mourn.”

575. In the ethereal warfare about God and truth, the material exposition of religious life germinates, is fed, and maintained. The field tent is erected, the plain chapel, the ornate church, and the huge cathedral. These are the kernels of man’s idealized existences. Yet would man abolish that tent, chapel, church, and cathedral, imitating the desire of the misanthrope who would abolish sun, moon, and stars, the exponents of our objective existence.

576. And so it is in regard to man’s behaviour towards the Deity, in sects consistent, but in separate sects inconsistent. Each maligns the other, groping after their Creator. Nor have they mutual love and forbearance, even though they be Christians, the followers of Him whose principal teaching they break. The Teuton spurns the wooden or stone image of the Latin, the Calvinist or Lutheran the objective worship of the Papist; and the Papist retorts back again on the Calvinist’s sacrilegious idealizations and bibliolatry. Thus Christians escape not the penalty of religious life, the payment for limiting of its comforts only to individuals, only to sects, not diffusing it amongst mankind as a whole. Again, the Lutheran theory rebuts the Zwinglian; and in the vibrations—there and back again—a lively faith is built up,—without vibrations there would be no faith existent to be built up. The simple Mintra of the Malay peninsula says God sits on the whirlwind and rides on the storm. This is Scriptural

language ; for where there is motion from one place to its opposite, there He is manifested, though none can see Him.

577. Thus we daily see this process in operation, self and non-self, constantly intermingled ; self and the universe mistaken for each other ; self put in God's place (510). The dogmas of self, perverting God's law and the perversion of God's law, thrust down the throat of a neighbour to that neighbour's dislike, which turns to hatred, hatred of God's law perverted ; God's law, perverted in objective and idealized strife, mistaken for the law of God itself. God's law uncared for because of its perversion by the dogmas of self mistaking self for non-self, the universe of God. And we see the pure living irreproachable dissentient existing, an enigma to the religious, an object of contumely to the zealot and bigot ; but dissentient not against God's law, but because of objectiveness and idealization non-concurrent, for truth to the one is truth perverted to the other. Such is life ; and we quarrel instead of exercising mutual forbearance and love.

578. This leads us back to a first mathematical principle (1) : a point is that which has position but no magnitude. So space may be assumed—though according to its nature it cannot be defined—to be all magnitude and no position. The mind of the world lives between these, vacillating and oscillating between the two unapproachable states, the multitude and the unlearned having affection for centrifugal action from a point. The few and the learned having a contrary affection for centripetal action proceeding from all magnitude or unbounded space.

579. Thus in scanning the results of interpretations which have material exposition in sects (353), we find in all faiths—but we allude to the Christian, where our illustrations will be most familiar to our readers—religious life feeding, or supported at the junction, by the action of these opponent tendencies, one aggressive, the other defensive. If any one examine himself candidly, be he priest or layman, he will be forced to inwardly, if not outwardly, admit of this warfare going on within him.* A faith established, yet an influence

* As St. Paul has done, Romans vii. 23.

always working against it, and sometimes, nay often disestablishing it.

So, in denominations consisting of hundreds and thousands of men, it is no otherwise. The interpretation of the selfsame doctrines by the unlearned does not coincide with the interpretation of the learned. And these meet at a common communion only by mutual concession, or when the differences overbear the power of mutual concession and love, then they separate, or eat and drink against conscience.

580. Thus the very essence of Christianity is the battleground of two broad distinctions of mind. The one objective, the other one of idealization; the idealizations of one not the idealizations of the other; Christ Himself, the Bible, and the sacred relics torn to pieces in the strife.

581. To one Christ is a spiritual creation to draw man to God; to the other, an objective creation towards the same end. And they hate and malign each other, though living in one Christ, because of diversity of apprehension.

582. Hence we see the influences which initiated these huge systems built up by men, the exposition of whose doctrines takes whole rooms full of volumes to contain them. We see to the same end sets of catechisms—younger and older, smaller and larger, shorter and longer—one devoted to one apprehension; another to another apprehension—apprehensions and disapprehensions. The spirituality of St. Cuthbert is but wooden images to his neophytes; the aspirations of St. Dunstan but dry bones; the idealizations of Calvin or Luther but mis-read books—pages abused.

583. Thus we are led from apprehension and disapprehension to establishment and disestablishment. Then what is disestablishment? Is it the crushing out of faith, the destruction of religion? No; it is but a mark in the era of truth; it is only a sign that the pendulum of faith has attained its summit, and is about to vibrate back again. It is a proof of religious vitality; man's mind at war, yet God in it. An enigma to the individual, a calamity to the dominant sect, yet no more avoidable at its proper date than existence of truth by war.

584. So the war of sects is but the hoarse, inhumane, ungracious creaking of the spokes of the wheel of religious life, because of the burden of its weaker neighbour or the pressure of its opposite fellow. They are not contented each with their own truth, but they must needs support it, by destruction of the truth as seen by others.

CHAPTER LXII.

ANTITHESIS IN WORDS.

585. EXISTENCE, then, is at the boundary of two contending tendencies (577). In its normal state, so silent and balmy and benign in operation, that few mark the workings thereof. It is only when the two contending tendencies are brought in juxtaposition that man's senses are *agape*. When the armies contend in battle, when the lightning rends the sky, when the preacher thunders with one foot in hell and the other in heaven—then is the attention riveted, and, it may be, perturbed, delighted, or disgusted.

So true is this, that even in the selfsame words and expressions, not to say scenes, facts, or visions, we see the same law appertaining. Take any one word standing for a forcible idea or radical influence, look at it in its separate places of the dictionary, and no feelings will be evolved. Look at each in its place, and each with its meaning, and your self-complacency is in no way affected. But pick out and set side by side the different meanings evolved from any one root, and your attention is riveted, it may be perturbed, delighted, or disgusted. To some the few examples mentioned below will appear as the perversity of human nature; in the language of our thesis it is the extension of the principle already shown to attach to philosophical laws (559), wherein our objectiveness is utterly opposed to our idealizations, which also attach to religious laws, as set forth in a recent chapter (577).

587. Why this paradox should be we do not pretend to show; but the laws evolved in as far as we can trace them in so small an undertaking as this book alone come within our scope.

588. As examples would shock the delicate mind, we leave inquirers to search a dictionary for themselves, taking for instance, spirit, ghost, body, god, devil, heaven, hell, human, shepherd, etc., etc.

CHAPTER LXIII.

FAITH.

589. WE are led back to one of our first principles, viz. that of universal variation (46). We now see it, not confined to sentiment alone, but to the very words that express sentiment.* These words take the value and intention of each speaker; and each speaker being under the law of universal variation, so words may be identical but of infinitely varied meaning.

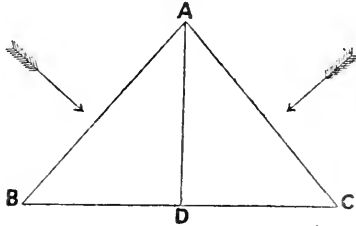
590. What then is faith? Is faith an actuality? Yes; an actuality in the individual, but not the same actuality in another individual. Both having faith, notwithstanding; the faith differing in degree, and so divergent at times as to be discordant. But however discordant, no man has a right to call his faith better than his neighbour's, as this would be assuming to himself perfection (42).

591. A congregation, then, must represent a faith in actuality by compromise, by mutual forbearance; the visible Church must exist under the same conditions, so much do men vary in sentiments, deeds, and in words. Mutual forbearance, *i.e.* good works, is, then, a prominent essential in man's religion, as much as faith.

592. Faith in the religious, is like capital in the secular, world (158); so may it be considered like unto a true cone, heaped up of material. The pressure which maintains the heap together will be represented in the directions of the arrows, and it will be apparent that the tendency of the pressure at *B* will be in opposition to the tendency of the pressure at *C*, and equal to each other. Were the pressures unequal, either by too few *havers* or too few *wanters*, the cone must deteriorate or fall in ratio. Thus the safety of faith, the elevation

* Of course we speak to those who take the trouble to look up the words for themselves. See paragraph 588.

of the visible Church, is as much due to the influence of those who possess it not, as to those who hold it—equal pressure, the maintainer of the cone, being kept up by the circulation of



good offices, by brotherly love, under the law of restraint, and mutual forbearance, which affects the whole, even to the remotest corner.

The tower of faith, then, stands on no other principle than the moral one (49), “the time and labour in raising it being under universal law, in exact proportion to the obstacles to be overcome.” People brought up in one groove, whose heads never rise above the edges, whose thoughts are moulded to stereotyped routine, and to a knowledge of only one state of things, and who are nursed in the soft cushion of sectarian conceit and self-adulation, can have no merit in their faith; for it has never been tried by “obstacles to be overcome.” *Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι . . . οὕτω καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ μεστοὶ ἐστε ὑποκρίσεως καὶ ἀνομίας* (Matt. xxiii. 2, 28). Such was Christ’s rigidly exact saying on this head.

593. This is a mathematical demonstration of a great religious principle; and how often have we not heard the well-meaning pietist, redolent of the aroma of sanctity and the arrogance of ignorance, exclaim, “How I do verily hate mathematics from my inmost heart”? But our answer to this is, that were there no ethereal *wanters*, neither could there be ethereal charity, which an apostle has said is greater than *faith* or hope.*

* This leads us naturally to the doctrine of punishment for want of faith, so often abused in the hands of zealots and bigots in the different

594. Hence the ever-standing quarrel between two schools of interpretation. The one taking Christ's precepts alone as the basis; the other accepting as their creed the plenary inspiration of His apostles.

595. Thus, he who essays to give the balm of religious consolation must do so by his faith in subordination, not by his faith in arrogation.

and opponent Churches, who make of it a moral whip to scourge the weak, the sick, and the dying (33); and thus erect on it one of the most grinding and obnoxious of tyrannies.

Now, referring to an incident of the most vital interest to Christians, and to the four accounts of the behaviour of those who were privileged to see the miraculous event in actuality; does the doctrine of punishment for want of faith get support there? *Imprimis*, we surmise not; as such would be inconsistent with the cardinal teachings of Christ (511). But let us to the facts as related in the four Gospels.

It is said, *Καὶ ἰδόντες αὐτόν, προσεκύνησαν αὐτῷ· οἱ δὲ ἐδίστασαν* (Matt. xxviii. 17). Here we see, even having seen Him, some doubted. Again: *Κακέϊνοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν* (Mark xvi. 13). Here the residue, that is nine, would not believe the two that had seen. Again: *Οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγινῶναι αὐτόν* (Luke xxiv. 16). When they saw Him, they knew Him not; but afterwards, when their eyes were opened, He vanished. Lastly: *Καὶ ἀπεκρίθη ὁ Θωμᾶς καὶ εἶπεν αὐτῷ, Ὁ κύριός μου καὶ ὁ Θεός μου* (John xx. 28). Thus, in this case one only is said to have disbelieved till he put his fingers in the wound.

In the first Gospel, those who doubted are not there condemned; in the second, when nearly all doubted, they were merely upbraided, but yet trusted to go forth to the world to preach; in the third, the appearances are represented, first as unrecognised, second as spectral; in the fourth, the one faithless was not condemned. Hence, faith is like capital (158), the building up of which inexorably requires *havers* and *wanters*, under the law of restraint, neither to be ignored or condemned one by the other.

CHAPTER LXIV.

Ἡ ΒΑΣΙΛΕΙΑ ΤΩΝ ΟΥΡΑΝΩΝ.

596. A LIVING tree, it will be admitted, has its roots in the ground and its branches in the air, circulation between which goes on by means of the heart, vessels, and bark. When the circulation between these opposites in their mutual support or good offices ceases—the tree dies: the roots decay and the branches wither, and there is no longer a living tree. The leaves affect the light, the rootlets affect darkness: expose the rootlet, and it dies; cover the leaves, and they die also. In opposite conditions they rejoice; rejoicing in mutual support, though with opposite affections, the tree expands as a thing of life. All the parts performing the functions appropriate to their several conditions, even though discordant in affection, constitute the living, healthy tree. Let the roots be injured, and the branches suffer; let the branches be injured, the roots suffer; or let roots injure the branches, or *vice versa*, both suffer, and the whole tree in ratio. Hence we have two opposing principles in a living tree: what is good to one to the other is bad. For put the leaves under the earth, and they die; put the roots in the air, they are injured and die also. Were it possible that the roots and branches of a common tree could do what men of a common world can do, viz. injure or malign each other because of opposite faiths, affections, wants, and conditions, then the same result would ensue.

597. But a tree is an objective thing only; though living, it has not the other attribute of man to which reason leads, viz. idealization, by which he is forced to conclusions diametrically opposite to his actual feelings (492 and 512). So it is with the ethereal when we divest our minds of the material; and could the leaves and rootlets reason as we do, it would be not

otherwise with them. By sinking self only can we imitate the Divine gift of loving the universe.

In perusing the words of Christ as given in the first gospel, no fact is clearer than that this Divine principle was exemplified and enunciated, for he made no attack on the religions and usages at that time existing—paganism, pantheism, idolatry, polygamy, and slaveholding being the rule, not the exception, in the Roman Empire and the surrounding barbarous nations; yet not a word is spoken of them, much less against them.

598. So much do we as individuals and sects, live within ourselves, that to the sectarian the promulgation of this reading must be abhorrent, as it goes against all the innate as well as artificial views in which he has been reared from childhood to old age; but we challenge unbiassed inquiry.

While Christ condemned no man or set of men for their religion,—as He said, *Ἀμην λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὔρον. Λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἤξουσιν, καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν* (Matt. viii. 10, 11),—yet He was unsparing of moral obliquity, hauteur, and presumption: *Οὕτω καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ μεστοὶ ἐστε ὑποκρίσεως καὶ ἀνομίας* (Matt. xxiii. 28); also, *Ὅφεις, γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης* (Matt. xxiii. 33). And He spoke in parables, as He said to His disciples, *Ὅτι ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται* (Matt. xiii. 11.)

He also taught that God was God of the living, not of the dead, *Οὐκ ἔστιν ὁ Θεὸς Θεὸς νεκρῶν, ἀλλὰ ζώντων* (Matt. xxii. 32). And in His parables, while describing the kingdom of heaven, *ἡ βασιλείας τῶν οὐρανῶν*, He constructed the living tree, with its parts in opposite conditions, performing their appropriate functions, however antithetic towards each other, bearing and forbearing, as the spokes of the wheel of life.

599. And this great principle ran through the whole of His teaching. God's kingdom of heaven, ever living, existing from an eternity of no beginning to an eternity of no ending

in which there was no condemnation by one part of another—no injury of the root by the branches, no maligning of the rootlets by the leaves,—the Hindu by the Mussulman, the Buddhist by the Christian, the Catholic by the Protestant, the Episcopalian by the Wesleyan, the *Residuary* by the Free Kirk. He would not allow the tares even to be uprooted for the sake of the wheat. His βασιλεία τῶν οὐρανῶν was, as the mustard seed, *ever existent*,* living and growing, not stunted by its various parts in venomous hatred; as the leaven in the three measures of meal, suffusing and spreading over the whole mass, nor missing any part; as the marriage feast, to which there were *accepters* and *refusers*; but the king was angry, because the *refusers* were beaten by his servants in spite (the leaves injuring the rootlets); as the ten virgins, five of whom were wise, five of whom were foolish; but the foolish, bearing their own misfortunes, not plunged into these by their neighbours, except by their own acts; like the man who travelled into a far country, where the parallel of diligence and life in money-making even is inculcated,—the active rewarded; the slothful punished; but not punished by their fellows; not one sect or religion traducing and damning and injuring the other, but the rewards and punishments left to the Great Ruler.

600. By these doctrines of Christ (faith and reason in true balance), His word is seen to be Divine; but the bigot and the zealot do not see. Yet on these principles the scientific man—the man of learning and of humanity—maintains his right to be called a Christian. And nothing can be clearer

* That this is the true meaning of Christ's teaching is no way disproved by the minor divergences of His apostles (true rays of a central sun), and the major divergences of modern sects (335). In everything existing divergence from a point is the consequence of existence (82), these increasing with the angles of the rays and the distance. Thus the first divergence from the lips of St. John the Baptist, to wit, Μετανοείτε ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν (Matt. iii. 2), is no evidence that the kingdom of heaven was not then existent, and only at hand; it is evidence that St. John the Baptist could not for others put himself in the place or standpoint of Christ, this, on our mathematical basis, being impossible (44). On the acceptance of this principle hangs our rights to religious liberty, so often abused.

than his right and privilege to be so called, say to the contrary who may. Christ's mission, then, in proclaiming the kingdom of heaven, was a mission of life to all, not the death of one for the sake of another. Not damnation eternal for *dis*-apprehension of truth by one from another. Not punishment for imperfection in faith judged by the standard of another man's faith. But sects do not so see, and the emanation from this is that men build gorgeous churches, mosques, and pagodas, as material expositions of their peculiar tenets, to face and battle with each other unto death.

CHAPTER LXV.

THE TREE LIVING.

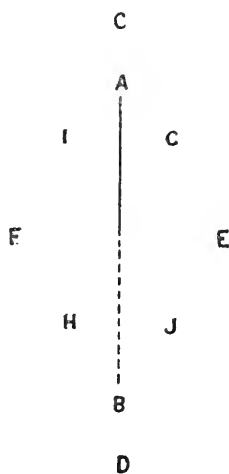
601. By our closely followed argument, and by processes repugnant to many, we have shown the truth and divinity of Christ's precepts. That the followers of other religions see truth we at the same time have been unable to deny; indeed, to attempt to prove them wrong would be to abandon our principles—equally so would an attempt to prove them right. So we must allow for the present that towards the members of other religions our position is neutral. If they can prove that they have as much truth on their side as we have on ours, so also do our principles forbid us to condemn them,—these principles on the contrary teach us to bear and forbear, and more than that, to love, though the course be diametrically opposed to our actual feelings (512).

We have sought diligently for the radical precepts of Christ, and found them few in number and confined to a small space—this, for the time being, has been a great shock to our preconceived notions—which, till we brought concise reasoning and balanced faith to bear on the subject, we had supposed to be scattered broadly as rocks in a great desert, over, not one book, but the voluminous commentaries, catechisms, and tracts of sects.

But if the kingdom of heaven be as the mustard seed, why should not Christ's word be also as the smallest of seedlings, which grows into a great tree. Diamonds, the most precious of jewels, are not found broadcast over all river beds and valleys, but only in confined areas and amidst myriads of grains of sand. Christ's word, then, is as the diamond in a river bed, or as the grain of mustard seed which grows into a tree. The tree has its base in the ground, antithetic to its top in the air; its branches divergent; its leaflets and rootlets more or less distant and obscure. Then why should Christ's tree

of life be expected to be otherwise? Why should the learned commentator deem it necessary that there should be no antithesis, no base and top, no divergences, no branches, no obscurities, no leaflets and rootlets? Yet it is so (410); and he maligns God, in effect accepting the advice of Job's advisers—he makes God senselessly torture his creatures, curses Him, and dies.

602. Our problem is a mathematical one, so to our premises we must return, for there can be no exact illustration without them. Let AB be a straight line, black towards A , white towards B . Then the spectator at C would in his objective feelings state the line AB to be a black point, while the spectator at D would say it was a white one. The spectators at F and E would see a line in contrary conditions, while from $G H I J$ the views would be divergent.



603. So it is with the four gospels. It would be as absurd to expect spectators at any of the points $C D E F G H I J$ to view the the line AB identically, as to require the authors of these gospels to relate a string of circumstances—incidents in different places—precisely in the same manner. Antithesis of sight and divergences in relation, then, do not detract from the genuineness of the narration. But exact similarity would do so; for as the standpoint of one man cannot be the standpoint of another, neither can their experiences be the same (17). Thus absolute similarity would prove plagiarism—not independent and honest observation.

604. We have shown that there are antithesis and divergence in the selfsame word (588). Words are but the imprint of passing thoughts,—the objective expression of idealized attributes; yet there could be no existent word recallable to man's senses without such opposite and deviating processes. The tree of life must have roots in the dark, branches in the light. As between the material and the ethereal it is no other-

wise. To us the man God—God man—is as essential to our living religion as roots are to branches. The root of our faith is in antithesis, and the growth is by divergences. The expositions may be by allegories, parallels, and hyperbolas, but the rays that enlighten us from our central sun of faith must be divergent to all regions. *

605. Hence to find fault with these necessities of life, to call them “stumbling-blocks,” is but to quarrel with God’s truth in battle. Truth not to be gainsaid except by self-immolation. Truth to be admitted for our self-edification, repose of conscience, and resignation. †

* For examples of antithesis and divergences, see Matt. xxiii. 14, 1 Thess. v. 17; Mark x. 8, John i. 2; Luke xvii. 21, xxii. 16, ix. 27; John iii. 18, 36, vi. 65; John xvi. 10; John xvi. 22; Matt. v. 44; Ps. cxxxix. 22. Conflict between objectiveness and idealization, Rom. vii. 18, 23. Quotations may be extended indefinitely.

† To the reader of the works of commentators of the 17th and 18th centuries, the fact is apparent, that theirs is a system of parallelisms; hence, when interpretations are not in concordance, they condemn. This behaviour is as unreasonable as in one who would insist that all the light from a central sun should not radiate, but bend all its beams to a parallel and shine on himself alone. There is much of this spirit at work in the recent prosecutions for heresy of the Rev. Fergus Ferguson, Marcus Dods, and Robertson Smith, in North Britain, men whose religious status is above suspicion.

CHAPTER LXVI.

THE TREE DYING.

606. WE have seen the tree living in full growth under the law of restraint (601). The tree dying is a process of annihilation under opposite circumstances. We could quote many sad examples of this in different parts of the world,—in the Spanish Main, North and South America, Australia, and New Zealand,—but we select as our illustration that which we recently witnessed in a voyage across the Pacific Ocean.

607. Grace, honour, and eminence is by our law estimated by the obstacles to be overcome (158); obversely, depravity, by the obstacles conceded to. When two peoples come in contact in open license, not regarding the law of restraint, then they plant the tree of death. Under such circumstances, Las Casas was impotent to defend his native charges, and so also were the modern missionaries.

608. About a century ago the navigator Cook discovered the Sandwich Islands, in the midst of the Pacific Ocean, far apart from all others. These were inhabited by a tribe of the Polynesian race, numbering four hundred thousand souls. The region verily teemed with population, and even to this day hydraulic works are pointed out which had been connected with extensive systems of irrigation. The surface of the country bears numerous marks of fenced cultivation, and is also reticulated with ancient pathways.

609. When Cook revisited the islands after a few years' absence, he candidly admits that he was shocked with the ravages which his visit—be it said under the garb of philosophy, philanthropy and humanity—had created. The unlicensed contact of peoples in contrary social states proved as venomous as the sting of the cobra,—as certainly fatal. Other navigators visited these islands; castaways and runaways of the lowest

classes of Europeans settled in them, whose licentious habits but hastened the work that Cook had unwittingly initiated. And to make the story short, we have only to state that while the population amounted in 1770 to four hundred thousand, as stated before, now it counts but little over one-tenth of this number.

610. The missionary succeeded the navigator and the cast-away ; and on what circumstances shall we place this sacrifice in the progress towards annihilation ? Our question is best answered by a little book composed for an entirely different object, this is the "Hawaiian Phrase Book," by the Rev. A. Bishop, Honolulu, 1871.

611. In this phrase book we have the following sentences :—

CONVERSATION WITH A NATIVE WOMAN.

How is it to take little things ?

It is wrong if you take a pin without asking ; by-and-by you will take large things in the same way.

Are you sorry for a pin ?

No ; it is not for a pin, but the right I want (*sic*).

I see ; it is wrong to take a pin, because it is stealing.

That is it ; be afraid to steal little things, then great things will be safer with you.

When they forbid you not to do a thing, did you obey ?

No ; native children *never obey* their parents unless they choose.

Do they not punish you then ?

No ; they are angry sometimes, and sometimes they laugh when we refuse, and that ends it.

That is not the end of the thing.

Tell what is the end.

This is the end : they become very bad children and men.

If the parent punishes at any time, what will the child do ?

If the child be punished, he runs away and forsakes his parent.

Where does the child go ?

He goes to some other person.

Does that person take him in ?

Always ; and takes his part. All natives call it very bad to punish children ; it makes them angry, and they cry.

What does God say about thieves and liars ?

God says : No thief or liar shall have a portion in the kingdom of Heaven.

BATHING.

We are called a race half fish.

We are very much in the water.

Do you bathe in a retired place ?

We do not seek retired places.

Do the males have one place and the women another place ?

And do the boys and girls also bathe apart ?

No ; from all time we have always bathed together.

How ? Do parents allow their children to bathe together ?

Children do not regard the forbidding of their parents as anything to be observed.

AT SCHOOL.

What does geometry teach ?

It teaches to measure heights and distances.

What does the Word of God teach ?

It teaches how to be good and happy.

Is there anything else as great as this ?

This is the great thing before all.

What is the use of learning ?

Its use is to know the truth.

Are not ignorant men happy ?

They are not as happy as the learned.

The ignorance of our forefathers was the cause of their misery. They did not know the right and the wrong way ; therefore they did the wrong.

If you know the right and do the wrong, what then ?

Then our evil will be the greater.

MORAL DUTIES.

Do not go to law for trifles.

Your lawyer will take all your money.

There is much loss in going to law.
Better to bear a little loss than by going to law you lose all.
Be kind to all men, but be bound to none.
Live with your wife in peace all the days of your life.
Help her when needy.
Forsake her not when sick.
Love her until death.
Look not on other women.
A good wife is the gift of God.
She is better than wealth.
A bad wife must be endured.
Treat her kindly, that she may learn to do well.
Remember your marriage vow.
Wives, love your husbands.
Your husband is your protector.
He gives you food and clothes,
With a house and home.
You have left father and mother and cleaved to your husband.
Then live with him and no other,
That your end may be in peace.
Desire not another husband.
You took him in your youth.
You vowed to God in marriage.
Now fulfil your vow.
Do not go about here and there.
Speak not evil of your husband.
Stay at home and take care.
Do not give away his food.
It is the fruit of your husband's labour.
Give with the consent of you both.
Do not forsake him when old.
Bear with his infirmities.
If he is sick tend him.
Do not get an ignorant doctor.
In his dying lay his head in your lap.
Then he will bless you in dying, and will pray that God will
take care of you and your children.
God takes care of good widows.

Watch over your children.
 Feed them when hungry.
 Make them clothes.
 Send them to school.
 Do not be angry at their teacher when he punishes.
 He punishes for disobedience.
 He teaches them to be good.
 Pray with them at home.
 Take them with you to church on the Sabbath.
 Do not let them stray away on the Sabbath.
 Teach them the Word of God.
 Speak no bad words before them.
 Let only good words come from thy mouth.
 Then they will love their parent.
 When he is old they will take care of him.
 If you do not teach them the good, they will become bad, and
 forsake you when old.
 Live in peace with your neighbour.
 Do not speak evil of him.
 Do not backbite him.
 Do deeds of kindness to him.
 If he is in distress, relieve him.
 If he is sick, visit him.
 If he is a stranger, take him in.
 If he is naked, clothe him.
 If his children be fatherless, be thou their father.
 These are the moral duties which betoken a good man.

612. The questions and answers in the first part of the extracts too surely indicate the cause of the tree dying amongst the Hawaiians. Amongst a people under whose primitive social system all feelings of delicacy or shame were unknown, who now mingled with the loathsome fragments disintegrated from a more highly artificial race, bearing with them the seeds of most poisonous diseases, what else could have happened? No cone of virtue here could be raised, under restraint and by good offices, between the two opposite

conditions of society (158). Hence the result—annihilation,—for law is always stronger than precept, even though, as in this case, those precepts and moral teachings were humanely and benignly given.

CHAPTER LXVII.

LAW.

613. IN our Social Problems we have found nature in conflict, yet under law; movements so slow as to be almost imperceptible, under law; cataclysms and convulsions also under law; the former being nature in retardation, the latter being nature in acceleration. The granite block, to man apparently imperishable, yet slowly decomposes in time and space. The lightning rends the sky but for a moment, yet its progress in time and space is accurately determinable.

614. In the secular world we have seen law governing trivial matters; so also have we recognised law in matters of the greatest magnitude. A drunkard's quarrel moderating under law (18); the wealth of England increasing and maintained in like manner (110). In the secular world we have even been unerringly led to conclusions diametrically opposite to our actual feelings, thus proving to ourselves the superiority of our ethereal over our material attributes (492), this under law. Further, much to the discomposure of our conceit, we have been forced to admit that wealth is as much due to the *wanters* as to the *havers* (158); and that in the subtleties in the structure of a great nation, we have seen a most delicate system of counterbalancing opponent conditions—one condition necessary to the other, though both in self equally inimical (572); even the money claims on the nation of leisured wealth, being no less nor no more than the claims of idle pauperism (160). This under law.

615. Again: we have seen that excellence or grace has a sure and rigidly accurate balance against it, in the measure of bad influences opposed to it, under mathematical law (49). But we need not dilate on this subject by citing more of the many examples to be found in preceding chapters.

616. And if it has been so with secular affairs, how has it been with religious? We confess we have been unable—had we wished it—to demonstrate that religion is outside of law, and not under it. In it we have noted the same elements of conflict, the same antithesis, the same attributes of man's nature—the objective and idealized, the fleshly and the spiritual, the selfish and the non-selfish; the same differences of opinion according to differences of position; the one diametrically opposed to the other. Yet by and under law. As regards secular affairs, so in our religious inquiry we have encountered much to shock our pride. We have had to admit that sin was the supporter of grace (526), humility of true elevation (496). We even could not escape from the burden of the duty to love our enemies (512). All under mathematical law, rigidly true and exact.

617. Further: when we have observed how much the various religions and sects of the world differ, are not the movements in society and nations caused thereby under law? Yes. We can return no other answer when we refer to the principles of synchronous polarity (357), of reflected action (389), of transmitted forces (404), etc. Over these law is paramount, and rigidly exact; this in small affairs as well as great. The law of synchronous polarity is as apparent in the controversial squabble between the pictists and their dying victim (187) as in the affairs of the Roman Empire (8). The law of reflected action is as apparent in the vibrations of a chain bridge (357) as in the wars of the Reformation (397); and the law of transmitted forces is as certain in the tides of the smallest creek in the Mediterranean (404) as in the railings and revilings of sects in the far land of Fiji (404).

So our enquiry into the law of influences in these Social Problems may be said to be concluded, and our task come to an

END.



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